Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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☞ *All Communications,* POSTAGE PAID, *will be attended to Address the Editor, Worcester, Mass.*

☞ Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the *City* of New York.

Communications.

Letter from Eld. Albert L. Post.

Montrose, Penn. Nov. 1841.

Dear Brother Grosvenor,—After returning from the Convention at Hamilton, I attended the session of the Bridgewater Association, which was held with the Huntingdon and Union church in the county of Luzerne. It was one of some interest as you may discover from the minutes, a copy of which, I herewith send you. Anti-slavery sentiments were incidentally, but not very directly discussed. Enough however was said and done to show that the cause of the slave is on the advance with us. The prejudice against Abolition is manifestly wearing away, and especially the absurd notion that the subject "*Kills Revivals.*" As the minutes shew, the churches which have the most of the anti-slavery spirit, have been most blessed of the Lord. The little church at Dimocks which reported 43 baptized, had been favored with the labors of young Br. Meluin, (Licentiate) grand son of Eld. John Leland, deceased, for a few months previous to the sitting of the association. I aided him in a protracted effort which resulted in a precious revival which is still spreading its influence in the surrounding country. The spirit of the Lord manifested itself in great power. Additions have since been made to the church, and others stand ready to go forward in the ordinance of Baptism.

After the meeting of the association, and on my way home, I stopped at Taukhannocks, a little village on the Susquehanna river, where there were a very few Baptists, commenced a series of evening meetings, in the face of no small amount of opposition, and continued about 4 weeks. The Lord blessed,—many backsliders were reclaimed, and some 30 or more hopefully converted. Eighteen have been baptized.—One case of considerable interest and novelty, and by some of questionable propriety, occurred, which I will relate. On Monday evening of the second week I made, a kind of despairing effort to arouse stupid, if not dead, professors to a sense of duty—I retired with a troubled spirit and was unable to close my eyes in sleep until near mid-night. Between 12 and 1 o'clock, I was aroused by a young man at the door of my lodgings, who wanted me to get up. I did so, and he told me his feelings substantially as follows. "I left the meeting last evening, with deep anxiety to know and do what the Lord required of me. I prayed over the subject, and asked the Lord what he would have me to do. The answer was, "He that believeth and is baptized shall be saved." I had been a believer more than six months, during which time I had been connected with the Methodist society on trial. The duty was to be baptized, and of this I had been convinced for some time; but how could I then do it? I thought I could not, as a matter of course. I went to bed, but could not sleep. "Arise and be baptized" thrilled through my ears, and troubled me. I could not do it to night, and, if I could, what would be said and thought of it? I should be called delirious to attempt it, &c. &c. "Thou fool, this night shall thy soul be required of thee," came to me in thunder-tones. I could lie in bed no longer—got up—walked the streets for some time in deep trouble until I came to the full determination to do that duty, if possible, to night. I feel it now my duty to be baptized, and I want you to baptize me."

I questioned him particularly in relation to his views of doctrine—told him the Methodists would baptize him,—raised all the objections I conscientiously could; but found him ready at all points and a Baptist in sentiment. Before, however, concluding, we both bowed before the Lord, and each in union asked wisdom and direction. I then told him, (there being no Baptist church in the place) after taking the precaution, to consult my wife, who was with me, upon the subject, and knowing him to have standing as a christian, that if he still felt it his duty, I would baptize him. He replied that "he did." We went down to the Taukhannock creek, a beautiful stream that empties itself into the Susquehanna, at that place. A gentle breeze slightly ruffled the leaves of the branching willows that lined either bank, and the silvery rays of the moon played upon the quiet gliding waters, presenting to the mind a scene lovely and picturesque. We stood upon the bank for a few moments, asked the blessing of the Lord, and then, like Philip and "the man of Ethiopia" "both went down into the water," and, on the profession of his faith, I baptized him beneath "the yielding waves" in the name of the Sacred Trinity. We both came up out of the water,—returned thanks, and both retired to our lodgings rejoicing. Having in my mind's eye the example of "the jailor" and his believing household as authority for the act, methinks angels might have been delighted with the scene. Duty, Philosophy, Romance were combined in the administration of the Savior's ordinance. But I am, perhaps, wandering.

On Wednesday of last week, a council from different churches convened at that place, in a school-house, and a little church of 21 members was constituted, called "the Baptist church of Taukhannock." Some dozen or more stand ready to unite. The location is one of considerable importance, and I hope the little church is destined to honor the cause of the great Head of the church.

The proceedings of the council, were ordered to be sent for publication in the Reflector and Register, and you probably will have them, ere this reaches you. By the way, I hope the way will soon be opened for the "Christian Reflector" to *reflect* light upon this region of country. The slave has not been forgotten, although our friend C. C. Burleigh was not long since, denied a hearing in his behalf at that place. "Old school presbyterianism" has, heretofore, had a predominancy there. It is to be hoped however, that its doom, like that of Belshazzar, will soon be seen written on the church walls, and another spirit more congenial with the benevolence of the gospel will be found in its stead.

I have been highly pleased with your reports, and also Br. Denison's, in relation to the process of the anti-slavery cause in "the Empire State." May the Lord grant a speedy and entire revolution among Baptists in favor of this great enterprise. O how my heart has been saddened with the thought that so great a portion of our denomination, the pioneer in the cause of civil and religious liberty, should have fallen into the meshes of the monster of slavery. But let God be praised that all have not "bowed the knee to the dark spirit." Labor on, dear brother, in the good cause, *crying aloud* and *sparing not*, until our Israel be redeemed. Let us, however, not forget—"Except the Lord build the house, they labor in vain that build it."

Yours in the bonds of Christian benevolence,

A. L. POST.

For the Christian Reflector.

The Connecticut Convention.

The following letters were submitted to the Business Committee for publication at the late Convention, in Hartford.

I forward them for the Reflector, in the belief that they will be of service in the cause of mercy.

C. W. D.

To the Baptist Anti-Slavery Convention to be held in Hartford, Nov. 10, 1841.

Dear Brethren.—Up to this hour, I have anticipated being with you in Convention to-morrow, and 'tis no small disappointment when I find that I must abandon the idea of meeting with you and uniting my sympathies and efforts for the good of our enslaved brethren. I hope you will have a full and interesting meeting,—and most earnestly do I implore for you that wisdom that is profitable to direct. Whatever reasons may have been urged for remaining inactive on the great question of human liberty, I am persuaded that the time has come, when every friend of the slave, and, especially every Christian, should act with decision.

Formerly it has been taken for granted that the sense of the Religious world was against slavery, and, especially, that the Baptists of the Non-slaveholding states would be ready to unite in any measures which accord with truth and righteousness, for the extinction of a system which robs man of his all, and defrauds God of that rightful and intelligent service which He claims from His free-born intelligent sons.

There are many reasons why I feel it my duty to unite with my brethren, in expressing my decided disapprobation of the conduct of all who, in any way, contribute to the support of this unrighteous system.

I will state a few, among the many which I would be glad of an opportunity to dwell upon.

1. To clear ourselves of all participation in its guilt.

The remark of our DIVINE MASTER, who said, "Whosoever is not for me is against me"—has a fearful meaning when applied to Christians with reference to their duty in this responsible matter.

It seems to me impossible for us to withhold that rebuke which this sin has so well merited, and not be hailed by those implicated, as the supporters of the system,—at least, as those who connive at it.

And so fearful do I deem my own responsibility in this matter that I would not dare assume a negative position, or, by my silence, leave my brethren to conclude that I fellowship this bloody business.

2. To discharge a clear and imperious obligation which we owe to our brethren who are stained with the sin of slavery.

When I look at the clear and unequivocal law of the Bible by which our duty to our brethren is regulated, I am no longer at a loss to know what God requires of me. "Thou shalt not suffer sin upon a brother,—but shalt, in any wise, rebuke him." Who can say that we shall not be "partakers of other men's sins," if we fail to discharge this obligation?

It seems to me to be high time to raise the voice of warning and reproof,—to "cry aloud and spare not," no, not even for the crying of those who feel the severity of the rebuke.

3. I would speak plainly on this subject to enlighten and warn our friends, and brethren at the North, many of whom are going to the South to traffic in the bodies and souls of men. How can a reflecting christian feel that he has no occasion to raise the voice of warning among his neighbors and friends, when this dreadfully appalling picture every where meets his view?

Multitudes from the nominally free state of Connecticut are every year going to the southern states, where robbery is legalized,—and recklessly seizing upon immortal men, and converting them into chattels personal, agreeably to the laws of slavery. Even in our own Baptist churches, some of the sons and daughters of our brethren are, every year, in this way furnishing food to keep alive this bloody Moloch. The picture is sickening and heart-rending—

Humanity weeps over it!
Liberty trembles before it—
The spirit of Religion cannot sympathize with it!

And yet some of our brethren would have us believe that our people at the North are all enlightened—all sound in the principles of liberty, and that all exhortation and warnings are needless. I would entreat such brethren to consider the facts that are every day coming to light—to ponder them, until they feel and believe that the people of the Northern states have yet to be converted to the principles of universal liberty.

In conclusion, brethren, I will only say—we are engaged in a great work. A work in which we cannot hope for the sympathies and co-operation of all our brethren.

But God is in it;
It must succeed
The victory will yet be proclaimed
For liberty and for the slave—
May God hasten the day.

But let us be reminded of the importance of charity and forbearance in pursuing our work. By many we are misunderstood. They only need to be convinced and they are prepared to act with us.

You will, doubtless, be called upon to consider subjects of great importance to our entire denomination, especially the question concerning sending our funds to the heathen through those channels where they are mingled with the fruits of unrequited toil.

It is evident that the time is coming, when there must be a separation between the liberty-loving and liberty-hating portions of our denomination. But I hope that it will be brought about so as to show our forbearance under injuries, as well as our zeal for the Lord of Hosts—the God of the oppressed.

With assurances of my warmest sympathies and ardent prayers for yourselves, and those of our brethren whom you represent,

I am dear Brethren,
Your fellow laborer,
DANIEL HARRINGTON

Bridgeport, Conn., Nov 9, 1841.

Boston, Nov. 1st, 1841.

To the Conn Baptist Anti-Slavery Convention to be held in Hartford the 10th inst.

Dear Brethren,—An engagement previously made, to attend to business of importance in the state of New York, will deprive me of the pleasure of meeting with you on the 10th With feelings of deep regret, I submit to the necessity, for I deem your meeting second in importance to no other which has been held by our denomination in the state. You will meet to deliberate and to act in behalf of oppressed humanity;—and that oppression inflicted too, in many instances, by the professed disciples of the Redeemer upon *their*, and *our brethren*, who are, equally with us, the purchase of the Savior's blood. O! may his spirit, in copious effusions descend upon you, to guide you in acting *kindly*, yet *decidedly*, for the down-trodden colored man who lies bleeding from a thousand wounds, almost unpitied and uncared for. Say *decidedly*, for it is painful to witness the glaring inconsistency of those who admit slaveholding to be sinful, and declare their "eternal abhorrence of it," and yet embrace with warm affection and sympathy, those who are guilty of the sin, while they repel from their embrace all who oppose it.

How we can continue to extend the hand of fellowship to our slave holding brethren, unless we set aside entirely the law of Christ's house, I cannot discern. If it be said that they have not sufficient light on the subject to justify us in withdrawing fellowship, let those who throw in this plea no longer intercept the light of Anti-slavery truth, and prevent it from shining into the consciences of Southern Brethren, by denouncing the "*spirit* and *measures*" of the abolitionists.

The purification of our beloved Zion from this giant sin, should be most ardently desired, that she may send forth the streams of a pure Christianity to carry salvation to a lost world;—A slaveholding christianity will *never do* it. It is a small matter in my estimation that *Galusha* and other beloved Brethren have been thrust out from the missionary and other Boards, when contrasted with the fact that the "price of blood" is sought after to replenish the treasury of the Lord, and the fruits of robbery are presented to God for "burnt offerings." The Romish Church was thought to have attained the climax of corruption, when she sent forth her Tetzel to preach, and sell indulgences for sin;—but Baptists of the 19th century unblushingly send out their agents who preach indulgence for *she sin*, which combines, in its essential features, all other sins Long and loud have been the complaints of Protestants against the Mother of Harlots, for denying the Bible to the common people; and will Baptists any longer give countenance to an institution which closes that precious volume to multitudes of human eyes in our midst, while they are stretching their sympathies around the globe, to give that Bible to the heathen *abroad*, which we keep back from our *christian made heathen at home*

But I will conclude, lest your time should be unprofitably consumed, or I should appear to dictate the course which you ought to pursue. This I would not do, believing that the convention will be composed of the *praying working* men of the denomination. The *Rabbies* may not be there, for they were seldom found favoring the cause of the Redeemer when on earth, and it would be no strange thing, if they should neglect his suffering poor.

Believe me to be truly yours for God and the Slave.

ALVA GREGORY.

Correspondence.

FROM A FRIEND AT THE SOUTH.

Bro. Worth:—In my last, I promised to tell you something of Slavery as it exists in the city, and on the plantation. There is some resemblance, yet they are very different. The slave of the city enjoys more happiness, and also more misery than the slave of the plantation One has very many privileges of which the other is deprived. He is better fed and clothed, and has the opportunity of attending religious meetings. He has more misery because he is more intelligent and feels that he is a poor slave, liable to be put upon the stand and sold as he has often seen his associates and taken away to the cotton fields. The other has happiness, but it is all negative or at best animal happiness, and his misery is of the same kind.

The true nature of slavery as it actually exists, cannot be known by the casual observer; and the transient visitor can tell nothing that can be relied upon. As it regards the labor that is performed by the slaves in the city, it is not more on an average than one half as much as is performed by the white laborer of New England. Every thing is unhandy and bungling, and they must perform double the labor in bringing about the same amount when performed. As it regards their food, it is generally very plain and taken irregularly. The kitchen is never in the house where the gentleman and his family live. It is almost invariably a building about 12 feet one way and from 12 to 20 the other, [as it is sometimes divided by a partition,] placed in a back yard ten or fifteen yards distant. I should think not more than one kitchen in twenty has any floor except the pavement or the solid earth. The bed of a slave consists of several blankets which they wrap around themselves and then lie down on some boards if they sleep in the kitchen, and frequently there is a floor of boards laid upon the beams, in which case they sleep upon this floor. In many cases they wrap their blankets around them and lie down in the passage to be ready at any hour of the night to attend to the wants of the master and mistress—get water for them, &c. Every slave has a blanket given them at Christmas, which costs about one dollar and twenty five cents, which, with the old ones serves them for a bed until the next Christmas, when another is given them.

Their clothing is generally very plain and cheap, though many of them dress very respectably when they go to meeting on the Sabbath, as well perhaps as many of the poorer classes of white persons of New England. Slaves who are mechanics perform as much labor as white men and many of them command a high price. I know of some whose masters have hired them out as high as three hundred dollars a year. But this is very seldom The usual price for a man who is not a mechanic, is eighty dollars a year, sick or well and clothed. Some go as high as a hundred and some quite low, especially, if they are advanced in life. They are hired out when they are sixty or seventy years old, and even older. Women are hired out from twenty to fifty dollars per year and clothed according to age and circumstances.

Plantation. The treatment of slaves on plantations varies according to the size of the plantations and the number of slaves upon them. On small plantations where there are not more than ten or fifteen slaves, they fare about the same as in the city or large towns, except that they are much more ignorant and have less religious privileges and are poorer clothed. On the large plantations where there are from fifty to several hundred slaves, the following is the treatment almost invariably: One peck of corn meal is measured out to them on Monday which must last them until the next Monday, and to each woman who nurses a child a half peck is added. This corn meal is wet with water and is sometimes baked on their old hoes which are past using, by placing them upon the fire. These are called hoe-cakes. At other times they are baked in the ashes and then are called corn poons. This is all their food except during harvest, when they have herrings given them. Some give one herring each day—some give two.—Where no herrings can be had, a small quantity of bacon is given them. During Christmas week they have, besides their corn meal, herring, bacon, beef, cabbage, potatoes, &c.

Their cabins are about twelve feet square, made of logs, without floors in all cases, or any glass windows.

These cabins are daubed (as it is called) on the inside with clay and straw mixed together, in each of which there is a chimney, the lower part made of stone, perhaps five feet high, and then finished with round sticks of wood locked together at the corners and plastered with straw and clay like the other part of the cabin. There are usually from eight to fifteen who lodge in one of these cabins. The way they lodge is, to put a board or plank about six feet long, one end upon a block six or eight inches high and the other upon the ground. They then wrap their blanket around themselves and lie down upon this board. In cold weather they build a large fire and always sleep with their feet near it.

Clothing. The field hands usually have one pair of pantaloons given them early in the Spring made of coarse linen or hemp, and one shirt made of the same, or of a kind of coarse cotton cloth, called osnaburg, another shirt in August of the same description. At Christmas, they have given them a pair of shoes very stout, a coat and pantaloons of what is called negro cloth, made of half cotton and half wool, worth thirty-three cents per yard, and one shirt of osnaburg, a cap worth fifty cents, and a blanket worth one dollar. This is all their clothing for the year.

Labor. The trumpet is blown at the first dawn of day by the overseer and in fifteen minutes all must be ready. Their implements of labor are heavy and unwieldy, and it is not surprising to me that they do not perform any more labor than they do, which I should think was one half or two thirds as much as a white man of New England. They perform as much, however, as the white laborer of this section, and perhaps more. Some mechanics who have suitable tools, perform as much as any white laborer of the same description; and when they are hired it is at a very high price. I have known some to hire out as high as three hundred dollars a year and some even for more, and always sick or well, after the bargain is made, it is all the same as to price at the end of the year, and clothing included.

In my next I will inform you of insurrections, their causes and effects, and the appearance of slaves when sold at auction, &c.

Yours respectfully,

N. H. Baptist Register. EPSILON.

Slavery a Northern Concern.

The Cotton of the slaveholder passes duty free through the British Custom House. The wheat of the Northern Farmer rots at their gates. Have you no interest in entering market on equal terms with the man who offers for sale there the fruits of another's labor which he has stolen? Has the North no interest in regulating Commercial Exchange, so that their great staple shall be upon a par with the Southern staple? Shall we continue to pay all the revenue, and yet be denied more than five shillings for our wheat?

Tobacco wants protection—and the South calls for a tariff for that; and, at the same moment, to provide a revenue for the Government, proposes to tax the Tea, Coffee, and Sugar, consumed by the North.

Fellow Citizens, the owner of Slaves, by necessity a prodigal in his habits, is dangerous to the credit extended to him by the Northern Merchant and Manufacturer. If his market becomes depressed, he will not submit to retrench and economise. When a "Pressure" comes, he is unprovided for it. He has spent what he should have laid by for the payment of his debts. Of the thousands of Northern bankrupts waiting at this hour to be discharged from their insolvency, one half are the victims of a dishonest extravagance originating in domestic Slavery. Millions of dollars of unpaid debt in all the manufacturing and commercial towns of the North prove that while the "Patriarchal institution" is a curse to the Negro, it is dangerous to Northern industry and Northern capital; the loss for a single year (1837) having been over one hundred millions of dollars. The man who will rob another of his person, must be a questionable customer.

Liberty Address, Erie Co., N. Y.

Religious Miscellany.

Extracts from the proceedings of the New Hampshire Baptist State Convention.

OFFICERS.

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Report of the Committee on Foreign Missions.

Your committee would express their deep conviction of the magnitude and importance of the cause of Foreign Missions. God has smiled upon our past efforts to give the gospel to the destitute nations of the earth, and has evidently placed upon them the seal of his approbation. At no time has the demand for missionary labor been greater than at the present—the call is loud and urgent—it comes from almost every portion of the heathen world— and it comes to us for help. Those ready to perish are imploring at our hands the bread of life.

Your Committee deem it unnecessary to incorporate in their report any statistical account of the Foreign Missionary operations, as it has already been laid before the churches through the Missionary Magazine and the Baptist Register.

As some things that occurred at the last meeting of the Triennial Convention, have wounded the minds of many devoted friends of Missions in this State, we deem it our duty to recommend to this body for their adoption the following resolutions.

1. *Resolved,* That it is our deliberate conviction, that the means taken by some few members of the late Triennial Convention to bias the election in favor of a Board satisfactory to the Southern Delegation, were against the expressed will of that body, in favor of an unbiassed action and deserving of christian rebuke.

2. *Resolved* That the election itself was avowedly made on principles of expediency which, while preserving the forms of the Constitution, were subversive of its spirit and design; and which if adhered to must forever debar a large class of the active friends and supporters of Missions—"members of Baptist churches in good standing"—from being eligible to office for opinions conscientiously entertained and consistently acted on.

3. *Resolved,* That viewing those principles as we do, to be really unconstitutional, and unjust; subversive of liberty of conscience, and tending to sunder the precious union of our churches in sustaining the glorious cause of Missions, we here record our solemn and earnest protest against them; beseeching our brethren throughout the country to review them, and seek to restore the action of the Triennial Convention to the original freedom and simplicity of its constitution.

4. *Resolved,* That notwithstanding the above deplorable error of the Convention we have full confidence in the present acting board of Missions; and will not permit our beloved missionaries abroad to suffer any diminution of our contributions, prayers and sympathies: but will rather multiply them to meet the emergencies and trying embarrassments thereby occasioned: nothing doubting that in a course of mingled forbearance and faithfulness we shall enjoy the blessing of God, and give its proper weight to our testimony against slavery, the bitter root of all our present evils.

5. *Resolved,* That in view of these evils, added to the inherent injustice and inhumanity of Slavery, we call upon our brethren at the South, and beseech them by the love of our Lord Jesus Christ to take immediate measures for the removal of this great stumbling block from the churches.

For the Committee,
J. NEWTON BROWN.

PROTEST.

Whereas the New Hampshire Baptist State Convention, by a majority of about 30 to 13 having passed resolutions imputing improper motives and measures to the late Triennial Convention in their election of a Board of officers, therefore we the undersigned, the minority of this Convention, feel it to be our imperious duty to enter our unequivocal dissent from the passage of said resolutions by this body, as being in our judgment unsubstantiated by proof and the defect of which, is to inflict a heavy blow upon the acting Board of the General Convention, and moreover as tending greatly to injure the blessed cause of Missions.

D. D. Pratt,	Zebulon Jones,
Reuben Sawyer,	F. G. Brown,
B. F. Brabrook,	Noah Hooper, Jr.,
Jno. Richardson,	Benjamin Knight.

On the State of Religion.

The committee on the state of Religion ask leave to report.

It appears that the state of religion, in our churches, generally, is low, too low, quite too low. There is cause for much humiliation and prayer. There is a cause for self-examination, confession to God, to one another, and walking up to holy devotion, and active zeal in the service of the great Redeemer.

But we desire to bless God that while we have cause for great lamentation, we have also cause for joy that some of our churches have been favored with the outpouring of the Holy Spirit Other churches not thus favored, are moving forward in very good harmony, blessed with a pious and intelligent ministry. But when we compare our additions by baptism the past year with the preceding we are deeply impressed that there is a great want of the revival spirit. Not having all the minutes of the Associations we are unable to be exact. But the following we believe is very near the whole number added by baptism the past year.

ASSOCIATIONS.

	Bap.	Total.
Dublin	116	1272
Newport	24	1450
Meredith	137	2044
Salisbury	95	1391
Milford	112	1750
Portsmouth	41	1515
Unassociated churches		200
	525	9622

For the Committee,
P. RICHARDSON.

Felix Neff—The French Alps—An Anecdote.

Paris, Sept. 14.

The name of FELIX NEFF is well known, and dear already to every Christian, that has followed the progress of the work of God in France. But his wonderful labors have not yet been fully known. One of his intimate friends, the Rev. A. BOST, himself a distinguished minister of Geneva, has undertaken a journey to the *Hautes-Alpes*, for the purpose of ascertaining the real state of things in that almost uncivilized country. Many things which he has seen and heard would scarcely be believed, if they were not placed under so credible a testimony, and I doubt not that American readers will be quite astounded on reading such reports of *la belle France.*

At the very beginning of his journey, near Grenoble Mr. BOST was invited to preach in a miserable chapel, where was a small pulpit, to which one must ascend by a ladder, so small and weak, that the good people literally look to the size of the preacher, before inviting him to the pulpit—for a man rather stout could not get to it.

Mr. BOST arrived in the night at the village called La Roche; he went to the first inn. The best room in those miserable houses is the stable. As it was raining, he was obliged to nail against the window a part of his own dress—for there was no glass in it—and it was twelve inches wide, and eighteen inches high Then for the first time, he saw bread fifteen months old; the people generally bake for one year and more, as the most economical way of preserving their corn.

In the valley of Fongillarde, our traveller met with signs of the deepest poverty. "We entered," says Mr. BOST, "through a kind of hall, full of all sorts of instruments, and passing through a room, the use of which I could not ascertain, for there was absolutely no light in it, I followed the voice of our landlord, feeling with my outstretched hand, and walking on most uneven ground. At last we arrived at the parlor—that is, the stable. There we had some light, through the window, which is generally twelve inches square; and a ray of sun permitted me to see in a corner my mule and some other animals. On one side, and in the same room, was a place for twenty sheep. They offered us bread and milk, and even a piece of white sugar—I ought to say gray sugar, for such was the color of its surface, I suppose on account of its having been often touched. On the table, where I was taking notes, a chicken would come to peck my paper, and my mule would try here and there to take a part in the conversation. Still, amidst all this, was precious recollections. 'Ah! dear Sir,' said the landlord, who was an amiable Christian, 'how often our dear Mr. Neff has been teaching us in the same place, on the very chair upon which you sit now. The last time, it was for the examination of sixteen young folks of the valley; they were all weeping, and he was weeping too!'"

Mr. BOST has gathered several facts and sayings relative to that eminent servant of God. In an inn where he was, one day, two men, a Protestant and a Romanist, were both very busy in drinking wine, and discussing the superiority of their respective communions. At last, the Protestant, turning towards Neff, said: "Is not, Mr. Pastor, our religion the best?" "Alas! my friends," said Neff, "there is no occasion for such a dispute, you have both the same religion; you are both drunkards!"

Mr. BOST has attested for himself, the fact that in the *Hautes-Alpes* during the meals, women were in the habit of standing behind the men, who gave them something to eat without turning to them. So much for the French politeness. Then, the women, in receiving the victuals, were kissing their *own* hand. Owing mostly to Felix Neff, the habit has almost entirely subsided. Mr. BOST has also heard it confirmed, that the missionary, having brought tea with him and asked that it should be prepared, they made a soup of it!

It is only of late that the Protestant communities of the *Hautes-Alpes* have had regular pastors. They had before only occasional visits of those pastors of the *wilderness*, who were going to distribute in some forest or some cavern, the word of life. Those short visits were not without danger; of which a remarkable instance is thus recorded:

Mr. Berenger, who was the pastor of Mens, was going to St. Veran at the close of the day. When he arrived there, he was told that the soldiers were at his heels. He prepared to make his escape; but before he effected it, the *gendarmes* surrounded the house, and their chief came in and asked for the pastor. Mr. Berenger named himself to him; immediately the soldier commanded that he should follow him; but the pastor answered that it was night, and that he would wait for day-light to obey him. A discussion took place; during which, the landlord of the inn formed a plan for saving the minister. He whispered in the ear of somebody to blow out the candle as soon as a great noise should be heard in the kitchen. Then, with the help of his servants, he threw down all his crockery, and at the same moment the candles were extinguished; the soldiers placed at the door pressed in to see what the matter was, and Mr Berenger, guessing the generous intention of the landlord, made his way in the dark to the door, and in the midst of winter, across snow and abysses, bought his life a second time in encountering the perils of those dangerous mountains, and arrived at Mens, and showed to his assembled friends, his filthy and torn garments, which they have kept as the signs of Popish oppression.

This pastor Berenger, was the father of Count Berenger, now a member of the House of Peers of France. I am, &c., PH. B.

Evangelist.

The Governor of Connecticut has appointed Thursday, Nov. 25th, as a day of public thanksgiving in that State.

Dr. John Breckenridge, who died recently in Kentucky, in great peace, remarked, three hours before he expired, "Do not praise me—exaggerate nothing. I am a poor sinner who has worked hard, and have had constantly before my mind one great object—the conversion of the world."

Home Mission Department.

For the Christian Reflector.

AMERICAN BAPTIST HOME MISSION ROOMS, November 26th, 1841.

AGENCIES.

Brother Otis Briggs is prosecuting his labors, in his usual indefatigable manner in North Carolina and a portion of Virginia, but finds the pecuniary embarrassments of that region still prevalent, and his collections are consequently, small. He nevertheless, finds an increasing interest among the people in Home Mission operations, and thinks the foundation is being laid for more efficient action hereafter.

Brother John Peck, the General Agent, is in the State of New York, where he finds the same ready co-operation among the Churches which has, so many years, been manifested in Home Mission affairs. It is expected that he will find constant employment in his department, during the ensuing winter, in the city of New York the State of New Jersey and some other places further south.

His Report for the last three months, detailing the course of his travels, visits, and success, (which has been encouraging) is very interesting, but, as the results of his collections have been, or will be printed in the Treasurer's Monthly Reports, and the space allowed us in the columns of the papers is insufficient for the publication of the whole letter, we must content ourselves with merely stating that, in the prosecution of his labors he has travelled 881 miles, attended 1 State Convention, 5 meetings of Missionary Boards, 4 Associations, and visited 19 churches. During which time, he has delivered 42 sermons and addresses.

We regret to add that, in consequence of a fall from which he received some injury, he was unable to perform the duties of his agency for 10 days. He is now better.

MISSIONARY LABORS.

Extracts from the Correspondence of Missionaries.

STEPHEN KNENEDY, *Vernon, Illinois.*—"I am happy to inform you that we now have an Association on the Wabash, friendly to benevolent institutions. It is called the Palestine Baptist Association. The formation of this body is an event to which I have been looking forward with great solicitude, and I now feel that we are prepared to begin to carry out in a feeble manner those principles which have been so long trampled under foot in the Wabash Valley. The Association is an auxiliary of the Illinois Convention, and during the session recently held at Lamotte, several important resolutions were passed in favor of Foreign and Domestic Missions, the Bible Society, &c. Since the anniversary, the Lord has visited the neighborhood with the special influence of his Holy Spirit. Many are anxiously inquiring: 'What shall I do to be saved.' On the 30th Oct., I held a meeting at a house which was crowded to overflowing. At the close of the meeting 26 persons requested prayers. The Churches of the Association are all in a good state of feeling, but need pastors very much. There is but one ordained minister besides myself among them, and he is so old and feeble that he seldom goes from home.

My field is too extensive for me, and I feel that I am unable to take the care of the Churches. My pecuniary embarassments, also, are a heavy drawback on me and will be until some favorable circumstance may occur to relieve me, when I hope to enjoy the great pleasure of giving myself up entirely to the service of the Lord and the Churches."

J. S. SMITH, *Monticello, Louis co., Missouri.*—"During the quarter I rode, to fulfill my appointments, 800 miles, preached 45 sermons, and baptized 26 persons. For about two weeks just passed, I have been incessantly engaged day and night with two of the Churches which I supply, and which are enjoying a glorious refreshing from the presence of the Lord. They are exceeding thankful that the Lord has put it into the hearts of the Executive Committee of your Society, in so distant a part of the land, to loose the hands of their minister so that he may give himself wholly to the work of the ministry."

A. P. WILLIAMS, *Lexington, Mo.*—"I have had a short controversy with a minister of the Methodist Episcopal Church on the subject of baptism. His Church claimed the victory, but ours gathered the spoils. Seven Pædo-baptists have since joined us, of whom five were Methodists."

JAMES PYPER, *Dexter, Michigan.*—"Accept my thanks for the sympathy you express for me and my family in our affliction. Sickness, my brother, will not cause me to abandon my unhealthy station, (I *know* I am willing to endure this in the cause of Christ,) but I fear a want of support will. All I ask is enough to support my family and pay my debts. Of this I have given substantial proofs; for while far more advantageous situations, in temporal respects, have been offered me, I have clung to the Churches of Unadilla and Dexter. Yet I have not lost my reward. No! peace which passeth understanding has been mine, as from time to time I have preached the deathless truths of salvation to my fellow men, and marked the penitential tear starting from their eyes. Jesus is a good paymaster."

A LIFE BUOY.

"Thank God for that bit of a plank," said a poor sailor, who had fallen overboard at sea, and was buffeting the waves while preparation was making to rescue him, as he seized a piece of board thrown him by a shipmate. And so, in effect, said the Secretary a few days since, when, after retiring from a public meeting in New Jersey, where he had been stating the pecuniary embarassments and trials of the Executive Committee, a good brother followed him, and after inquiring the amount of salary allowed a certain missionary, whose recent appointment was mentioned, said, "I will take him upon my shoulders. Look to me for his salary annually." "That bit of a plank" will hold our head out of water long enough to breathe, and aid us to catch another, if thrown soon. Fifty more "planks" will keep us floating without danger. Are there not fifty persons who will become responsible for one hundred dollars each: payable on or before the last week in March? Who will throw us "planks" No. 2, 3, 4, &c.

BENJAMIN M. HILL, Cor. Sec.

TREASURER'S REPORT.

Receipts into the Treasury of the American Baptist Home Mission Society, from October 1st to November 1st, 1841.

MASSACHUSETTS.

Collection in Second Baptist Church, W. Springfield, per. Rev. R. Winchell, agent,* $9 49; Rev. Benjamin P. Willard, W. Springfield, in part of life membership, do. 5. Total $14 59.

CONNECTICUT.

Collections by the Rev. R. Winchell, agent:—Collection in Baptist Church, Essex, $7 61; donation from do., 26; Rev. Erastus Denison, Groton, in part of life membership, 6; ladies of the Bap. Ch. New London, to make Rev. H. R. Knapp, their pastor, a life member, 30; Collection of the same Church, 25 50; Mr. Daniel Latham, of the same Church, 100; collection at the Hartford Asso., 15 58; a Friend, at the same place, 25 cts; col. at Middletown, 25, 90, three ladies of the Church at Cabbotsville, by Rev. J. G. Warren, their pastor, 1 20; Baptist Church at Canton, in part of life membership, for Rev Geo. B. Atwell, their pastor, 1; Baptist Church at Bristol, towards making their pastor, Rev. Mr. Squires, a life member, 12 25; Rev. O. Allen, of the same place, 1. Total $252 59.

NEW YORK.

John A. Miller, New York, to const. Rev. J. L. Hodge, life director, per Cor. Sec., 100; Cannon st. Bap. S. S. per J. Haviland, Tr., 5; Stanton st. Female Miss. Soc, per. Mrs. C. Phelps, Tr., per Cor. Sec., 10 32; John and Margaret Martin, Montgomery, Orange co., 5 each, 10; collection at Queensbury, per Rev. R. Winchell, agent, 8 50; Total, $133 82.

NEW JERSEY.

Mrs. Ann Mott, Claudwell, per Cor. Sec., $1.

PENNSYLVANIA.

Collections by Rev. O. Briggs, Agent; Samuel F. Walker, Marcus Hook, 5; John P. Crosier, Penns Grove, P. O., 12. Total $17.

VIRGINIA.

Collections by Rev. Otis Briggs, agent:

ILLINOIS.

Northern Illinois Association, per I. T. Hinton, Sec., $75.

Total receipts for October, $598 50.

R. W. MARTIN, Treasurer.

MONTHLY REPORT.

During the month of October only two missionary appointments were made by the Executive Committee, viz. 1 to North Carolina, and 1 to Iowa Territory; and 5 applications for aid were laid over on account of deficiency of funds in the treasury.

Will the friends of Home Missions once more read the "Circular" of the Executive Committee of October 15th, 1841; which has been published in nearly all the Baptist papers? And will they not, when told, month after month, of applications for aid which cannot be granted for want of funds, speedily send us supplies?

BENJAMIN M. HILL, Cor. Sec.

* $140 of the above collections, by Rev. R. Winchell, were acknowledged, (without the doner's names) in the Report for September.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, NOVEMBER 24, 1841.

Meeting of the Board.

An adjourned meeting of the present Board will be held at the Editor's office at 2 o'clock, P. M. on *Friday*, Nov. 26,—1841. CHARLES HERSEY, *Sec.*

☞ Annual Meeting of Stockholders.

The Annual meeting of Stockholders of the Christian Reflector Association occurs next Wednesday, the *first* day of December. The members are requested to take particular notice of the date and to be present punctually at 2 o'clock, P. M. at the office of the Editor in Worcester.

A full attendance is desired, as a board of Managers is to be elected, and other important business transacted. HENRY J. HOWLAND, *Clerk.*

Worcester, Nov. 24, 1841.

To Agents.

Agents for the Christian Reflector, and all of its friends are earnestly requested to exert themselves without delay to obtain New Subscribers, and to send in the names, that we may be able to determine on the number of copies to be printed at the beginning of the fifth volume.

For terms see first page.

Thanksgiving.

Verily, the People of New England and other free states, who are expecting to appear before God tomorrow in the forms of public Thanksgiving, have ample motives for presenting unto their Great Benefactor the sincerest and most fervent gratitude, whether they consider the liberties they enjoy, the abundance of temporal good things with which their wants are supplied, the means of intellectual culture so freely diffused through all classes of the community, or the rich spiritual blessings put into their hands in the form of divine Revelation. On these topics we might easily comment at great length. To feel—and to feel deeply our debt of gratitude, however, we need only contrast our condition with that of the vast majority of our race and to remember that our sins have annihilated every claim, unoffending creatures might prefer to the kind regards of their Creator whom they had never once offended, but had always delighted to honor by their perfect obedience.

The subjects of despotic governments suffer privations of which we know nothing, except in description—the slaves weep and sigh and groan with scarcely an alleviating circumstance, under extreme privations, in darkness, exposed to insult and abuse and most cruel and shameful inflictions, torn from the dearest objects of their love, and made and treated as beasts of burden.—Here we may begin to contemplate the contrast and pursue it to an extent which will convince us that our guilt is extreme, if we are ungrateful;—and we may, possibly, begin to suspect that, towards the subjects of such privation and positive suffering, the goodness of God to us requires some deeds of benevolence at our hands. Whoever will *think* somewhat seriously on these things, will not need from our pen a long homily on the duties of Thanksgiving, or an earnest exhortation to be merciful as their heavenly Father is merciful.

Elder Richard Fuller's Sermon.

This sermon had been so extravagantly eulogized in certain quarters, it was thought best to copy it into the Reflector *whole*, that our readers might judge for themselves of its merits and see what sort of discourses obtain the highest praise from certain presses, if they only come from the *south.*—We have thought of taking a brief notice of both the literature and the general character of the discourse, touching such words as "*deracinate*," and looking at the long string of tautological exclamations which constitute no small portion of this remarkable production; but an enumeration of its faults would occupy more room than we can spare. Our readers have had the whole, and we shall not be censured for letting the sermon speak for itself.

"The Golden Rule" not quite Straight.

In the paper for Nov. the ladies of "The Golden Rule" make the following statements, for which we will thank them for their authority. "*Ham* was guilty of sin in the first degree only, and was punished by a perpetual curse, reduced to a servant of servants. He was degraded to the meanest of slaves by his father, who spake by divine inspiration."

With due courtesy we venture to propound the following inquiries. 1. Was *Ham* doomed to be a servant of servants to *his* brethren, Shem and Japhet?—or was it not "*Canaan,*" the youngest of Ham's *four sons*, who was doomed by his Grandfather to be "a servant of servants unto *his* brethren," "*Cush, Mizraim and Phut?*" See Gen. ix: and x: 6.

2. Were not *three* of the sons of Ham constituted *masters* by the curse on Canaan?

3. What proof exists that Noah "spake by divine inspiration?"

4. Was Noah in a condition, at the time he "spake," to be employed of God as a prophet?

5. If the words of Noah are to be regarded as a prophecy under divine inspiration, how has that prophecy been accomplished, reading the passage as it *ought* to be read?

We make these enquiries, because a portion of scripture so long *misread* and *misinterpreted*, ought to be read and interpreted correctly.

Charges against the Board "Refuted."

The following communication from brother *Colver* cannot fail of being read with interested attention. We did insert an extract from the Christian Watchman, last week and did call its correctness in question. Brother *Colver* being the individual alluded to in that extract, it is very suitable that he have opportunity to defend himself against the imputation of having preferred unfounded charges against the Baptist Board of foreign missions, before the Baptist Convention of the state of Maine.

Before we left home on our Western tour, we furnished our readers with ample evidence to sustain the charges which the Watchman says have been refuted. When at the Convention at Hamilton, N. Y., we had the satisfaction of hearing a letter read to that body by Professor *Eaton* from Eld. *S. H. Cone*, of N. Y., in which the writer, at the same time that he accused *us* of being "all wrong" in the statements we had made, relative to the *preparatory* doings of himself and others at Baltimore, went on to state what part he (S. H. C.) *did* take in those preliminaries which resulted in pacifying the fiery Southerners, and in so stating, he admitted the truth of every statement we had made. Accordingly, we took the opportunity, immediately after the reading of that letter, to express to the Convention the pleasure we experienced in having our statements so fully confirmed by the letter from Mr. *Cone*. If Prof. *Eaton* will forward to us a copy of said letter, we shall lay it before our readers with equal pleasure.

The grand difficulty in this whole discussion, lies in the error of our opponents in mistaking their own *denial* of "the charges," without proof, for a triumphant *refutation*.

So strongly inclined to such a course have some of them become, that they can *both deny and admit* in the self-same letter, or speech, without seeming to apprehend any danger of the absurdity being observed. Infatuation like this requires a more than ordinarily startling exposure, to arouse the delinquent to a sense of his actual condition; and we indulge some measure of hope that the statement and argument on which brother C. has entered, will bring all parties concerned to a knowledge and "acknowledgment of the truth." Vain will be every attempt to hide the iniquity, not to say the perfidy, of the Baltimore *pacification* scheme. It is to fill a chapter in the History of American Baptists. We pray that the infamy of it may soon be washed away from the denomination by the repentance of the guilty.

Dear Br. Grosvenor,—I perceive in the last Reflector the following extract from the Christian Watchman in relation to the Maine Baptist Convention, which is somewhat characteristic of that paper.

"On Wednesday a somewhat protracted discussion took place between one of the Secretaries of the Board of Foreign Missions and a well known individual from Boston, the object of the Secretary being to vindicate the Board from certain charges which have been often refuted. The result was that the fears of the brethren in Maine have been allayed and their attachment to the Missionary Board increased."

The Editor says he *learned* this from Zion's Advocate. This may be true, as he has a somewhat peculiar faculty of learning from documents what would strike the eye of no common observer. I presume no other reader of the Advocate has learned any such thing. But still he has a right to learn for himself, and the Editorial "*prerogative*" to refuse the correction of any of his learned mistakes, through his columns, and his readers have a right to suffer themselves to be deceived by his misrepresentations and by his prudently withholding from them facts which are necessary to form a correct judgment upon those matters, as unworthy or unsafe to be trusted to judge for themselves. Thousands, no doubt, will be entirely deceived by this statement. But the reckoning day will come. Light will come to the Churches,—unfaithful Watchmen cannot prevent it. The process may be slow, but it is sure; and, when it does come, the people will know how to appreciate those who have trifled with their confidence.

How far "the fears of brethren in Maine have been allayed," and how "closely" they have been "attached to the Board," may be learned from the fact that, at the close of the "protracted discussion," a resolution which had been offered by "one of the secretaries," commending the Board to the further confidence of the churches, was *indefinitely postponed* by nearly, if not quite, a *unanimous vote*.

As nearly as I can recollect, Br. *Williams* and Br. *Wilson* expressed their satisfaction with the vindication of the Board. But no one, I presume, ever suspected that they had been dissatisfied with it, before they listened to the vindication. All others whose opinion I have heard (and they are many) expressed their abiding dissatisfaction. Br. Williams (as I learned) immediately drew up a paper professing satisfaction with the vindication, and continued confidence. I saw a number of the brethren to whom it had been shown, and the last that saw it said, it had obtained but *one* signature beside that of its author. If the satisfaction were as general as the "Watchman" represents, it would of course obtain many signatures. Perhaps, he had better write for it for publication. With a large number of signatures of *those who were present in that meeting*, it would be a document in point.

Again he says, "the object of the secretary being to vindicate the Board from certain charges which have often been refuted." Then the Secretary entirely mistook his object. He neither disproved, nor attempted to disprove, or "refute," any charges which, to my knowledge, have been definitely preferred against the Board. The *charge* which he attempted to disprove, and which he succeeded in disproving by a two or three hours argument, was one which originated with *himself*, viz; that the Board had departed from neutral ground in their *official* acts. This he succeeded in disproving by an appeal to the records of the Board—by affirming that whatever they had done of an exceptionable character, they had done in their *individual* capacity, and the Board were not responsible. He would not affirm that, as individuals, they did right in signing what is called the *compromise* article,—he had doubts himself and hesitated, when it was presented for his signature:—but then, they did it as individuals, &c. He, also, made a very happy reference (which was certainly not without effect) to the guileless characters of certain "well known individuals in Boston," and deprecated any attempt to injure the character, or to weaken the confidence in *such* men. In this manner, I have no doubt, he succeeded in diverting the attention of some from the real matter at issue, and in satisfying them that the Board was vindicated. But, if he supposes "the brethren in Maine" were blind to this ruse, or that they were "satisfied" with it, he was mistaken.

But to the *charges* which were made, the Secretary did not even offer a refutation—to *divert* not to *refute*, was his object. Indeed, an attempt would have been fatal, as proof clear and incontrovertible was spread out before his face and before the Convention. These charges were, 1. A large number of the present Board had signed a compromise document which was *intended* to condemn, all those churches who refuse to commune with slaveholders as guilty of an infringement of the constitution of the Convention, and an invasion of the prerogatives of Jesus Christ:—2. That a part of them had signed another document disavowing any participation in the doings of the Abolitionists by "any of the *members of the acting Board*," and pledging their continued fellowship of Slaveholders:—3. That they had signed these documents under a demand of the South that they should not remain neutral, but take sides with them in the condemnation of the Abolitionists, and that *only* on this condition would the South continue them as their "agents," or intrust them with their "funds":—4. That the slaveholders had acknowledged and published to the world (and that it is yet uncontradicted by the Board) that the signing of said documents was a satisfactory compliance with their demands—*such a compliance as induced them to* "pay over their funds" and *to vote for their election*, and that this act, though done in their individual capacity, did, nevertheless, as effectually pledge the Board as though it had been in their official capacity,—as much so as the answer of Gen. Harrison to the electors in favor of a bank, pledged his official administration and character to that measure:—5. That the signers of those documents obtained their election by FRAUD, inasmuch as the signing of those documents was the condition on which Southern votes were procured. If those documents did not mean what the South) in the caucus with them in which they were ratified and signed) were given to understand they meant, then the South were imposed upon. On the other hand, if they did mean what, indeed, appears upon their face, and what *the South say* they meant, then the Northern voters who were not permitted to be privy to the bargain (and at the time of voting were unconscious that some of the very men for whom they were voting had signed documents pronouncing their condemnation as the stipulated condition of procuring the votes of Slaveholders,) were subjects of deception and imposition. And, lastly, is was charged that, contrary to the open vote of the Convention to leave every member with the printed names of the old Board to make out his own ticket, *another ticket*, from which the names of all known Abolitionists were left off, was furnished and circulated in the Convention by Prof. *Bacon*, and that a majority of the Convention adopted the new ticket, and that thus all known Abolitionists were rejected from the Board.

These charges were distinctly made, but they were not refuted; nor can they be refuted; and their skillful avoidance, on the part of the Secretary, was far from satisfying "The brethren of Maine" that they were not true.

If the Watchman will undertake the task, he will find it much harder than to *assert* that "they have been refuted." I would that he should undertake it. They are now distinctly before him. He may call to his aid "one of the Secretaries." I presume he has his argument on hand (as it was written). If there was nothing in it which was intended ONLY for *Northern* ears, perhaps, he will consent to its publication. The public can then judge how far he succeeded in the refutation of these charges.

Many would rejoice (and none more than myself,) to see the Board fairly vindicated from these charges. Should the argument of the Secretary fail to do this, I have no doubt, could it meet the *southern eye*, just as he delivered it, it would go far towards relieving the Missionary cause from its present embarrassments. But more of this in its place.

These *charges* were made before the Convention in Maine, and documents of unquestioned authority were presented to that body, proving *every point.*

Were I writing for the columns of the Watchman, I would quote them again. The reader will find most of them republished in the Reflector of Sept. 1, 1841, and in Dr. *Johnson's* letter, and in *S. H. Cone's* letter published in the New York Bapt. Advocate the week following the Convention at Baltimore.

I repeat it—by these documents every point in the above charges is clearly proved. If the Watchman will copy the charges and embody and republish those documents in connexion, I will cheerfully submit to the judgment of the readers, without one word of argument, whether they are *proved* or *refuted*. And why should not his readers have them? Why does he suppress them? Are not the churches entitled to those facts and evidences on which alone they can judge of the conduct of their servants and agents? Are christians at the North to be denied the means of judging for themselves and, like the slaves of the South, to be whipped into a blind and unquestioning confidence in masters? Most of the readers of the Watchman have, undoubtedly, heard that "certain charges" have been made; but what those charges are the Watchman has not told them. Nor will he give them the evidence by which those "certain charges" are sustained. He can talk of "*certain charges*" and *say*, they "have been refuted;"—and his northern readers must be content. But, if he were to state those certain *charges as they are made*, and then *say, they had been refuted*, his southern friends in whose favor this duplicity has been practised, would receive it as "the lie direct."

I am aware that the position of the Board and of their *virtual* organ, the Watchman, is a painful and trying one. Openness, frankness and straight-forwardness would have prevented that position. But prevarication, silence, or the suppression of the truth, will not save them nor relieve the difficulty.

In the Baltimore transaction they have chained the Foreign Mission organization to the giant sin of American Slavery. They have labored to hide the *chain* in the abundance of their circumlocutory phrase, but the South have uncovered it, that they may gaze upon its beauty; and the North are seeing and will see it, and GOD sees it, and will sink them both together, unless that chain be broken.

In a few short numbers which will follow, if God permit, I intend to examine more minutely some of the links of this chain. I had hoped to be spared the necessity, but I yield.

Yours respectfully, NATHANIEL COLVER.

28 LaGrange Place, Boston, Nov. 19, 1841.

For the Christian Reflector.

Mr. Editor,—I wish to inquire through the columns of your valuable paper,—What is the duty of a member of a church, who feels aggrieved with the Body? Can he, consistently with Gospel order, ask for a letter of recommendation and dismission? Or should he make his grievances known to the church? And what would be the proper way to do it?

Whenever these queries are answered, a great favor will be conferred upon an

ANXIOUS BAPTIST.

In reply to the inquiries of our correspondent, we remark that no doubt can exist, that it is the duty of an aggrieved member to make his supposed grievance known to the church, when the church is the party supposed to be in fault. It may be that he has misjudged in the case, and, if so, the church may explain the difficulty and prevent further trouble. Or, if the church is in the wrong, she may be convinced of her error and repent through a kind and faithful presentation of the grounds of complaint. No member ought to be viewed as an offender for stating to the church what he sincerely regards as an error in her sentiments, or a wrong in her act, if he does it in love; and, if she is guilty of a departure from gospel faith or practice, it is the duty of any of her members, acquainted with the deviation, to exert his influence for her correction. When he shall have done his whole duty in this manner and obtains no satisfaction, he may request the church to unite with him in asking the advice of an other church or of other churches. If this be declined by the church, he may himself ask the advice of others.

Of the propriety of requesting a letter of recommendation and dismission from a church with which a member can no longer conscientiously continue in fellowship, we have very serious doubts;—or rather, we are of opinion that neither gospel rule nor reasonable consistency admits of such procedure. We are aware that, under such circumstances, such letters are often requested and granted, and that the practice has, in some places, become somewhat common; but a wrong practice becomes no better, but rather worse, by "*usage.*" A church has a right to exclude corrupt members;—so has a member the right to withdraw himself from a corrupt church. Such member has the right of connecting himself with another church, and that other church has the right to admit him among them as an aggrieved brother. This has been done and we think with the greatest propriety.

Without extending our remarks further, at present, we commend the whole subject to the serious and prayerful examination of our brethren every where, whether now experiencing any of those unpleasant difficulties comprehended in it or not. It certainly is a subject on which there ought to be harmony in the denomination, but is not. The great principles of *Gospel Truth* must be adequate to the cure of the existing evil, and an honest mind may attain a correct understanding of that truth. The churches need a revolution in many things. We desire not their subversion, but for their correction and purification we believe it to be our duty to labor and fervently pray.

While Br. Lee's correspondent shall be *exposing* "the republicanism of *the* Autocrat," will he be so good as to give us a sly peep into the republicanism of a country, in which are some few thousands of autocrats who hold absolute sway over some millions of men denied the exercise of every right, and held body, soul, earnings, wives, husbands, children, life and all, under a government in which they have *no* voice and *no* representation, but to which they are subjected by brute force *against* their will? ED. REFL.

Republicanism in Russia!—Br. Lee, of the New England Advocate, has received from one of his correspondents the following letter, on which he says, 'We are in doubt how to understand it, as serious or ironical.'

Mr Editor:—I beg leave to inquire if it would be acceptable to your readers to peruse a series of articles intended to illustrate and prove the 'Republicanism' of the Autocrat of all the Russias? And whether it would comport with the design of your paper to publish such communications? Please answer me in your next.

Yours respectfully, SENEX.

Is it possible that Br. Lee is *much* in doubt in regard to the object of his correspondent? We should like to have seen how his risible muscles retained their gravity while he was reading the note. Very likely he saw at once that the writer had not so great a work before him as another one, who is trying to show the 'Republicanism of the M. E. Church.' We know not who 'Senex' is, but we do hope that he may be permitted to publish his articles in the Advocate. We think they will be amusing at least, and very likely we shall wish to make extracts from them. Let him write, it will do good.—*Olive Branch.*

Terms of Communion.

A neat 12 mo of nearly 300 pages under this title has recently been issued by the American Baptist Publication and Sunday School Society, from the pen of R. B. C. Howell, pastor of the Baptist Church at Nashville, Tenn. A work on this subject, sufficiently large to cover the whole ground fairly, has long been a *desideratum*. In this volume it is well supplied. From the well known character of the author as a bible scholar, and a preacher of extensive and familiar experience with various religious denominations, something worth reading was to be expected, and from some considerable examination of its contents,—the subjects discussed—the mode of argument—the style and spirit—we are free to say that it is a most valuable book. If widely distributed it cannot fail to exert a most important influence in defining the true position of Baptists on this question, and shewing to all men of candor on what clear & scriptural, and reasonable ground their peculiarities are to be found. We give this notice of it that every Baptist minister may enter it on his "list of books to purchase," at a convenient opportunity. Not because he may need its arguments to strengthen his own convictions on the subject, but that by having a copy to lend, may settle many minds now perplexed by distorted views, and lead some candid inquirers to the truth as it is. Several copies of the work should be in the bounds of every Baptist congregation at least, and by the younger members of the church and newly converted, should be attentively read. They would be exposed to no more doubts about the so "uncharitable" a practice as "close communion," and would gather much valuable information on subjects related to it. B.

American and Foreign Bible Society.

Brother Grosvenor,—I find in the last Reflector a copy of the petition of the Board of Managers of the American and Foreign Bible Society to the King of Denmark, praying him to allow the Baptists in Copenhagen to worship God according to the dictates of their own consciences. Of the letter and spirit of that address I approve. And through the columns of your paper I would now call the attention of the aforesaid Board to the many thousands of Baptists in this, our own country, who are shut up in the prison house of American Slavery, and not permitted to worship God in any way, unless it be worshiping Him when doing their masters work, (as a fugitive slave said he was made to believe that his eternal salvation depended upon his obedience to his master,) neither are they permitted to teach their children to read the Holy Bible, under a penalty of thirty-nine lashes well laid on. Now it appears to me that, if any one of our Foreign Mission churches were suffering such a persecution, it would be made a subject of special prayer, by all of the denomination through out the land. Yes, we see that the Board of managers of the A. and F. Bible society can go so far as to petition a foreign prince for relief to such; and now will not said Board interfere so far with American slavery as to petition the legislatures of those states, where our brethren are thus persecuted, to enact laws which shall protect them in the performance of all the duties which God has enjoined on them; and in the free exercise of all those privileges which he in his goodness intended man should enjoy? They have interfered with *foreign* governments and have they not the same rights at home?

I do hope the Board will take right hold of this work, as the Legislatures of some of these states, I believe, are now in session, others will soon be, and by moving immediately they may be the means of doing great good. They profess to feel it important that every human being should not only have the Bible, but that he should have a correct translation, so that he may read and understand for himself; now, if they are sincere, they will set about opening the door to give the Bible to two and a half millions of our fellow countrymen who have, as yet, been debarred from perusing its blessed contents. Certainly, our own countrymen, living in our midst, should be as dear to us as foreigners. In conclusion I would say, if the benevolent societies of the day much longer shut their eyes to the enormous sin of slavery and the horrid persecution of our colored brethren at the South, their zeal will be counted like unto that of Jehu.—It is now rumored in these parts that the Missionary and Bible Societies have stricken hands with the slave holder to strengthen his grasp on the poor bondman, and where this is believed, it has dried up the contributions to those Societies; but there are many who have continued to hold on to the Missionary and Bible Societies with one hand and the poor slave with the other, who say they can hold on but little longer. And, unless the managers of said societies take their feet off from the neck of the poor slave, it will be useless for them to expect much more help from this part of the country. JOHN B. WOOD.

Great Falls, Nov. 15th, 1841.

Obituary Notice of Mrs. Lucretia R. Cooper.—If some friend will forward to us the Ch. Secretary containing the obituary of this lady, we will cheerfully copy it. The copy sent to our office had been mislaid before the request that we would copy from it reached us.

Baptists in the United States.

The following Table was compiled from data in the Baptist Almanac, by a correspondent of the Baptist Record:

States and Territories.	No. of Churches.	No. of Ministers.	No. of Members.	Whole population, according to the census of 1840.	Proportion of Members to the whole population.
Maine	261	181	20,490	501,793	1 to 24
N. H.	104	77	9,557	284,574	29
Mass.	209	179	25,092	737,699	29
Conn.	98	92	11,266	309,978	27
R. I.	32	25	5,196	108,830	20
Vermont	134	94	10,950	291,948	26
N. York	797	681	79,964	2,428,921	30
N. J.	72	69	8,952	373,306	41
Pa.	252	181	20,963	1,724,033	82
Del.	9	8	326	78,085	239
Md.	27	18	1,710	469,232	274
Va.	477	238	57,390	1,239,797	21
N. C.	448	193	26,169	753,419	28
S. C.	367	192	34,092	549,398	16
Ga.	651	276	44,022	691,392	15
Ala.	503	250	25,084	590,756	23
Miss.	141	57	5,524	375,651	68
La.	24	16	814	352,411	432
Tenn.	666	444	30,879	829,210	27
Ky.	627	200	47,325	779,828	16
Ohio	502	284	22,333	1,519,467	68
Indiana	437	229	18,198	685,866	37
Ill.	351	250	11,408	476,183	41
Mo.	282	161	11,010	383,702	34
Arkansas	43	21	798	97,574	109
Mich.	130	82	6,276	212,267	33
Florida				54,477	
Iowa	14	9	382	43,112	118
Wisconsin	15	9	385	30,945	80
Dis. Col.				43,712	
Tot'l. U.S.	7,673	4,616	536,575	17,062,566	31
Seamen in U. S. N. ser. June 1, '40,				6,100	
Grand total population of U. S.				17,068,666	

Well Done New Hampshire Baptists! We call the attention of the reader to the doings of the New Hampshire brethren, as seen in the extracts we make to-day from the minutes of their Convention.

Some good timely Thoughts.

It is a favorite remark of foreigners, upon visiting this country, and observing our habits and institutions, that, in America every thing which offers itself for public patronage, must be first subjected to the test question, "What's the use?" This has been regarded as a grave charge against American character. And many of our countrymen have joined our foreign traducers in their hue and cry against this "narrow policy;" while some would fain meet the charge, by denying its truth. But neither class is right. Not only should we admit the charge, but we should glory in it, as the highest compliment which can be paid to our national character. It should be better deserved than it is. It is this *cui bono* spirit which has given us our high position amongst nations. It is this which has given us that energy and activity, which excite the wonder of all who behold, while they ridicule the cause of the effects which they admire. It is because this spirit is not better developed, that we are not more prosperous. Were everything useful approved, and everything useless condemned, the thousand causes which are crippling our strength, prostrating our morals, and consequently our happiness and prosperity, would long ago have been exterminated, or never have existed. Instead, then, of regretting that there is so much cause for the charge to which I have referred, let our only regret be, that the charge is not more true, and our aim to make the principle which is the object of this censure, more eminently a characteristic of our national policy. This principle has been carried, in some instances, without doubt, to an unwarrantable limit. Not that the question, What is the use? has been asked too often; but the answer has frequently been partial and illiberal, denying the utility of many results, which may and should be defended, as conducive to individual and social advantage.

Evangelist.

Importance of Music.

Whence the universal desire to interpret literally the language of revelation, when it speaks of allelujahs, of the burning row as accompanied by harps? Whether this language is figurative or not, is not necessary to the argument. How different the no less lively images which depict the employment of those who left their first habitation. How inconsistent it has been to mingle music with their curses. We must suppose that they left their harps as well as crowns in heaven. By universal consent, music has at her beck, every passion of the mind. "At the blast of her trumpet, millions rush forth to die; at the peal of her organ, uncounted nations sink down to pray." Now this universal belief in the influence of music is sufficient to establish the fact of such influence, for this is a case in which men derive their opinion from facts, and cannot be, for a long time, or to any extent, mistaken. But the best method of determining whether the opinion is correctly drawn, is to examine the facts themselves. These, however, are so numerous and well known, that an enumeration is neither possible nor necessary. But what must be the nature and strength of the influence which causes the soldier to endure, without a murmur, the fatigue of the march and the horrors of the battle? which fortifies the mind against every assault of skepticism? which prevents the assassin from accomplishing his purpose, and drives him a penitent to the feet of his intended victim, to confess his crime and implore forgiveness? which starts the monarch and his assembled nobility to their feet in adoration of the Eternal? It is true that music is often employed by wicked men to serve their purposes. But so has the Bible, so has everything beautiful and good been perverted. Music is just as much turned aside from her legitimate calling, when employed by the devil, as the Scriptures, when he used them to tempt our Lord. The tones of anger, hatred and revenge, any of our bad passions, are not in her vocabulary. Perhaps the very best means to cure a sour temper, is to sing when the evil spirit is upon us. It may be thought that I have an ugly difficulty in the way of this—the general petulance of musicians. I meet the difficulty by denying the fact. Not but that instances of such peevishness are too common; but this is one of the cases in which it is easy to mistake the exceptions for the general rule, not that they are so numerous, but because they strike us more forcibly from the fact that they are unexpected. How often is the musical pun played off at the expense of such petulant characters. Music is a subject, upon which, above all others, we should expect harmony instead of discord, without reflecting that this very remark gives the clue to the seeming mystery. So far as my observation extends, the proportion of such fretful musicians to the whole, is the smallest possible fraction. I can think of but one, among a large number with whom I am acquainted, who is not noted for good rather than ill nature; and he is so unfortunate as to have the dyspepsia, a disease which, from all that I have heard of it, seems sufficient to make a lamb cross. Where instances of this asperity of temper are found among mucisians, they are attributable ordinarily to ill health, or to the employments in which they are engaged. It is almost a physical impossibility for one who earns his daily bread by teaching music, to keep his temper under perfect control. This is true of those who are employed in teaching the elements of every art; but in music, the draft upon the nerves is greater than in any other. One who has been occupied in teaching, will always be more disposed to pity than to blame the irritable musician. The truth is, we cannot safely devote ourselves exclusively to a single employment. One who spent his whole time in reading the Bible, would soon unfit himself for the discharge of his duties to God and man.

I might enumerate among the advantages which would be gained from the extensive cultivation of music, the influence of singing upon the health. It was the opinion of Dr. Rush, (and his opinion is law on this subject,) "that singing by young ladies, whom the customs of society debar from many kinds of salubrious exercise, is to be cultivated not only as an accomplishment, but as a means of preserving health. I here introduce a fact, which has been suggested to me by my profession, that is, the exercise of the organs of the breast by singing contributes very much to defend them from those diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumption, nor have I ever known more than one instance of spitting blood among them. This is, I believe, in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, which constitutes an essential branch of their education."

Evangelist.

The order of Jesuits, which was re-established in Spain, in 1815, has been suppressed by royal decree.

General Intelligence.

Arrival of the Caledonia.

The steam ship Caledonia, Capt. Lett, arrived at this port on Thursday afternoon, after a short passage from Liverpool of 14 days, including her stoppage at Halifax. She was telegraphed at about half past 4, and arrived at the wharf at East Boston soon after 6 o'clock. By her we have received our files of papers, from Liverpool to the 4th, and from London to the 3d inst., being 12 days later than those received by the Great Western.

The expectations of an heir to the throne were becoming daily more eager, in encouraging every rumor, which promised the immediate prospect of the event. On the 27th, the Globe published an account of the illness of the Queen, which prepared the ears of the citizens of London for the momentary expectation of the firing of the Tower guns.—The Globe had made arrangements by which it promised to inform its readers of the event, in anticipation of the firing of the guns. Expectation, however, was disappointed, and the papers of the 3d contain the official notice of a Court held by the Queen, at which several noblemen and gentlemen had audience, and also notice of the Queen with Prince Albert, taking an airing in an open carriage and four.

Sir Charles Bagot, the Governor General of Canada, and the North American Provinces, had returned to England, was still in London on the 3d, and had an interview with Lord Stanley at the Colonial Office on the 2d. It will be recollected that he sailed for Halifax in the Styx steamer before the departure of the Britannia. The steamer put into Cork harbor on account of the severe westerly gales, and in coming out of the harbor, she carried away her connecting rod, and otherwise damaged her machinery. She, in consequence, returned to Portsmouth, where she arrived on the 1st, and Sir Charles immediately proceeded to London. It was proposed that he should be carried out in one of the Cunard steamers to Halifax, and thence to Quebec, but the apprehension that the weather might detain the vessel for the winter, caused the intention to be abandoned. It was said that Sir Charles was to embark in the Illustrious.

CONSPIRACY IN BELGIUM. A conspiracy having for its object the re-union of Belgium and Holland, had been detected in Brussels. The cities of Ghent, Bruges, and other portions of Belgium engaged in manufactures, having lost by the revolution their trade with the new Colonies, have long been in a state of dissatisfaction towards the new Government, which was on the point of breaking out when the plot was discovered and brought to an end.

Ramifications of the conspiracy existed among the discontented at Antwerp, Bruges, Ghent, and Liege.

Lord Ellenborough, the newly appointed Governor General of India, was to leave England for Calcutta on the 6th.

FIRE IN THE TOWER OF LONDON. On Saturday night, Oct. 30, a fire broke out in the armory of the Tower which was in the magnificent building called the grand Store-house. The small armory with its contents, consisting of a great quantity of arms and trophies of various kinds captured from foreign enemies, and 200,000 stand of arms was destroyed. The building was of brick and hewn stone, 345 feet in length and 60 feet in breadth, and on the lower floor of it was the small armory. The fire broke out at half past 10, under the cupola of the Round Tower. The alarm was immediately spread, and great excitement prevailed. The Tower engines were immediately brought to the spot, and soon after other engines from the city, but it was with difficulty that they could be brought to bear upon the height of the Round Tower.

It was at first hoped that the destruction might be confined to the Round Tower, but it soon communicated to the roof of the Armory. It was soon found a hopeless attempt to save that building, and attention was directed to saving as many of the arms and valuables as possible. At 20 minutes past 11, the flames were issuing from every part of the roof, and soon shot up to an alarming height.—At 1 o'clock, the Clock Tower fell in with a tremendous crash. Great efforts were made for the preservation of the White Tower, and the Church of St. Peter, which proved successful.

The Jewel Tower next attracted the attention of the authorities: the wind having somewhat shifted, blew the flames in that direction, and its destruction appeared inevitable. On this circumstance reaching the ears of the Governor, Major Elrington, he instantly directed the warders to break it open at all risks, secure the regalia and Crown jewels, and bring them at once to him. To effect this crowbars were found to be indispensable. Mr. Swift, the master of the Jewel Tower, who was sent for, was found to be in possession of the key of the outer room only, the other keys to those valuables being in the possession of the Lord Chamberlain. On gaining an entrance much further difficulty presented itself in the removal of the strong iron railing with which the diamonds, &c., were surrounded. After a lapse of about 20 minutes it was effected, and a most extraordinary scene presented itself, the warders carrying crowns, sceptres, and other valuables of royalty, between groups of soldiers, police, firemen, and others from the Jewel Tower to the Governor's residence, which is situate at the very further extremity of the green. None, however, sustained the slightest injury, and by dint of most prompt exertion the Jewel Tower itself was saved.

At 2 o'clock, the fire was at its greatest height, and at 3 it began to subside. The main building of the Tower was in great danger, and copious streams of water were poured into it in every direction, and it was not until 4 or 5 o'clock, that all danger of a further spread of the conflagration was at an end. The value of the property destroyed was supposed to exceed a million sterling.

A French Army of Observation had been formed on the Spanish frontier.

Lord Stanley had so far recovered from his late illness as to resume the discharge of his official duties.

The eldest son of the King of Sardinia is about to be married to the Archduchess Adelaide of Austria.

The subscription to the "Times Testimonial" amounted to £1670 18s.

FRAUDULENT ISSUE OF EXCHEQUER BILLS. An alarming fraud was discovered about the end of last month in regard to the issue of Exchequer Bills.—The fraud appears to have been continued for several years, and so far as had appeared, amounted to about £350,000.

ELECTION OF DANIEL O'CONNELL, LORD MAYOR OF DUBLIN. On the 1st inst., at a meeting of the newly elected corporation of Dublin, Daniel O'Connell was chosen Lord Mayor.

Lieut. Littlehales, commanding the British Brigantine Dolphin, on the coast of Africa, off Whydash, captured the Brazilian slave vessel Firme, of 179 tons, by boarding her from a cutter and gig with the loss of two men killed. The Firme was direct from Bahia, and had just made the land. She was a new vessel, built at Baltimore, and had regular papers proving her to be Brazilian property.

FRANCE. The reduction of the army was going forward in all quarters. The new order appears to be a medium between the peace and war footing.

DELAROCHE, the editor of the National, had been again brought before the Tribunal, for attacking the King's inviolability; but the jury found a verdict of "not guilty."

A report that Louis Philippe had offered his mediation between England and this country, was current in the best informed circles.

SPAIN. The difficulties in Spain appeared to be drawing more and more toward a conclusion.

An earthquake occurred at Constantinople and its neighborhood, on the night of the 5th, which terrified all the inhabitants. A number of persons had perished, and four dead bodies had already been taken from under ruined buildings in the city.

INUNDATION OF THE RHONE. The Paris Moniteur of the 29th says, that telegraphic despatches were received on the day before, announcing that the Rhone had overflown its banks in several places between Arles and Tarascon. The latter town was inundated, but the waters had begun to decrease.—The Prefect of the Gard had caused bread to be distributed to those persons who suffered most by the floods. At Avignon the waters, after having fallen increased again. The greater part of the embankments in that neighborhood were broken down.—The inundation had already reached the height of that which occurred in 1827.

The German Journal of Frankfort, publishes an ordonance of the King of Prussia, giving a sum of £15,000, of which the interest is to go to defray half the stipend of a Protestant Bishop, to be established at Jerusalem, in concert with England. The interest to be paid to the Archbishops of Canterbury and York and the Bishop of London; but if lands can be bought in Palestine to establish the dotation, then the capital will be paid to these prelates. The decree is dated Nolbnietz, Oct. 6, 1841.

The writer of the following is personally known to us. He is a Presbyterian minister of talent, but alas! he is a friend of the poor!—*N. E. Advocate.*

From the Ripley Telegraph.

Letter from Mr. Rankin.

Mr. Edwards,—Sir: As various false reports are in circulation respecting the recent attack made upon me by midnight assassins, perhaps it may be interesting to the public to have a statement of the facts in the case, and such I shall now give.

Soon after the resolutions passed against abolitionists and the colored people during the great mob in Cincinnati, reports reached me that the mobocrats of that city were threatening to come to Ripley and tear down my house. Similar threats were reported as having been made in different places in Kentucky and also in Ohio. Little danger was apprehended, yet it was thought prudent to provide the means of defence, and a number of fire arms were accordingly provided; and my family being very large, I had the means of using them if necessity required. Some degree of watchfulness was kept up. On Sabbath the 12th inst., a little before midnight, one of my sons heard a low whistle, he looked out of the window, and saw a man put his head around the corner of the house. He and a nephew of mine that slept with him, seized each two loaded pistols and ran out with their shirts and pantaloons, without so much as waiting to put on their shoes; they parted and took opposite directions around the house. My son ran to the corner at which he saw the man, and came suddenly upon him and spoke to him, and received a pistol shot for an answer, which barely missed taking his life. It tore his shirt from the top of his left shoulder. This shot, had it been received in the throat must have been fatal. My son instantly returned the fire. He cried murder and fled. The probability is that he was wounded. By the time my son had extinguished the fire in his shirt, my nephew had fallen in before him, when another man fired upon him, but without effect, he returned the fire, and from the doleful shriek given, it is inferred that a wound was inflicted; and he fled off more slowly than his fellow. Six or seven shots passed in a few seconds. Four other men were seen at my barn, who also fled. My son and nephew pursued some distance, but not having their shoes, could make but little speed over the rough ground, and therefore turned into town to give the citizens notice, that they might aid in case of another attack, and also in searching after those who had already committed violence. Many of the citizens, with commendable readiness, came to assist. Search was made, but without success; the ruffians had shielded themselves under the darkness of the night. No further interruptions occurred. Search was made to see if an attempt had been made to fire my barn, and at the place where the four men had been seen, some combustible materials were found laid against the barn; fire had been put to them, but in consequence of the night's dampness, and not having sufficiently kindled, it had gone out. The incendiaries had not sufficient time to do their work.

Thus have I been attacked at midnight with fire and weapons of death, and nothing but the good providence of God has preserved my property from flames, and myself and family from violence and death. And why? Have I wronged any one?—No, but I am an ABOLITIONIST. I teach the doctrine that "All men are born equally free and independent—that we must love our neighbors as ourselves—that to buy, to sell, and hold human beings as property is sin." I do not recognize the slaveholder's right to flesh and blood, and souls of men and women. For this I must be proscribed, my property burnt, and my life put in jeopardy!!—I am charged with feeding the hungry and clothing the naked;—the poor man, white or black, has never been turned away empty from my door. And, for this I must stand guard over my property and family while others sleep in safety. Have I ever merited any thing but good from the community in which I live? Can any person say that I have not labored to promote the best interests of all classes of men? Why then am I beset with armed men around my house at midnight? Because I am an ABOLITIONIST! These men came to sustain the slaveholder's claim to human beings as property. Such defence well becomes the dark system of slavery.

Now I desire all men to know that I am not to be deterred from what I believe to be my duty by fire and sword. I also wish all to know that I feel it my duty to defend my HOME to the uttermost, and that it is as much a duty to shoot the midnight assassin in his attacks as it is to pray. I therefore warn all persons to beware lurking about my house and barn at night. When I am put upon the necessity of standing guard over my family and property, I shall not do it in vain. JOHN RANKIN.

Ripley, (Ohio) Sept. 13, 1841.

Oh! How Impartial Justice Is!!

It will be remembered by our readers that Edward Layton was arrested in Cincinnati last spring, for the murder of Rev. K. Griswold. At the July term of the Hamilton County Common Pleas, the Grand Jury found no indictment against him, and he was discharged. Another writ was issued, and Layton fled. A friend in Cincinnati has sent us the following account of the action of the Court at the October term in his and other cases:

CASE OF LAYTON. In this case, the Grand Jury at the present term of the Criminal Court found an indictment for *manslaughter only*. The sentence in this case upon conviction would be imprisonment in the Penitentiary from 3 to 10 years. Layton has not been taken. It is presumed at present that he is somewhere in Kentucky.

The individuals indicted for breach of peace in the case of the late mob, have received their sentences, as far as any of the cases came before the court. Some were fined $5 and imprisonment in the county jail one day, the last was the sentence upon two Kentuckians. In other cases the fine was $10 and imprisonment for one day. So ends the first chapter upon mobs in the Queen City.

The two colored persons indicted for killing a German, were both found guilty of Manslaughter, and sentenced, one 3 and the other 10 years in the Penitentiary. We send besides these, for various crimes, some 7 other convicts to Columbus at this session of the court just closed.

Cross and Journal.

Slavery in Illinois.—It appears that several hundreds of slaves are still held in this State, by the descendants of old French settlers and others, under the legal fiction of "indentured servants." In Kaskaskia, recently, Mr. Whitehead, a lawyer from St. Louis, was mobbed, for pleading the case of one of them, who was illegally held in bondage after the expiration of the indenture. The mobites were arrested, but mobbed him a second time, in presence of the judge. Breeze, who, it appears, is himself a slaveholder, by marriage! "What have we to do with slavery?"—*Free American.*

CANAL STEAM TUGGER. We learn by the Albany Evening Journal, that during the past week, '*Leavenworth's Canal Steam Tugger*' has been in operation upon the Erie Canal near Albany, using neither paddle, screw, or submerged water wheels, but is propelled by means of a rotary anchor. The machinery is put into a Lake Boat of the largest class—the engine, &c., occupying the forward cabin only. When propelled at a speed of seven miles an hour, although so large a boat, and drawing two feet six inches of water, she causes no surge to injure the banks of the canal.

She has taken two heavy loaded boats, of more than 100 tons freight, over five miles an hour; and with two thirds of her power, took three scows and two lake boats with 250 tons freight, four miles an hour; and is capable of taking 8 boats, with 250 tons freight, four miles an hour, upon the enlarged canal, without extra exertion. By this method a train of boats may be towed for less than half the expense of towing with horses. She passes the locks without the least difficulty, and has no *connection* with the *tow-path.*

Accident.—On yesterday forenoon we went into the new Baptist meeting house on the corner of Elm and Seventh street, with the intention of hearing Mr. Lynd preach the dedication sermon. The house was filled to the overflowing, and Dr. Brisbane in the act of reading the first hymn, when the floor suddenly gave way and sunk about a foot. Great alarm was felt by the congregation, but owing to the presence of mind in preventing a sudden rush being made to the door, the congregation, walked out quietly without any injury. The damage will be repaired by next Sabbath, when service will be performed.

Cincinnati Microscope.

Cloven-footed Laws.—The woman who was sold for $8000, was bought by her husband, a free colored man. He was undoubtedly compelled to bid so high by some villains, who sought thus either to rob him of his wife, or to make him pay well for the privilege of freedom. Can any thing be more vile and detestable than the principles involved in this transaction? Is it not a burning shame to any State where such a system is suffered to exist, and is defended by legislation? The cruelty of such a transaction is transcendantly atrocious.—*Evang.*

The Suffrage Convention adjourned yesterday, having made a few alterations in their Constitution, and ordered it to be submitted to the people on the 27th, 28th, and 29th of December. The Convention adjourned to meet in January next, to count the votes and concert the proper measures for carrying into effect the new government!

For the information of our readers abroad, we state, that this Convention is entirely voluntary, and has no legal authority to make a Constitution. The object is to effect a revolution in the government of Rhode Island, and its assumption is that the government under which we live and have lived for about two centuries is a usurpation. The Convention styles itself, "the People's Convention;" but according to its own profession, it represents only about 7000 men; and it presents no evidence even of that—or that those men are legal citizens of the State. It appears now that the question will be fairly decided, not whether there shall be an extension of suffrage in this State, but whether a body of men have a right, without any form of law, to declare a new mode of government upon their own assertion that the people desire it.—*Prov. Jour.*

AFFECTING PICTURE. The little town of Truro, on Cape Cod, Mass., contains less than two thousand inhabitants. Judge, then, how general must be the despondence and gloom under the following circumstances:

The dreadful effects of the gale on the shores of Cape Cod, are in general well known. The loss of property in this town is without a parallel in its former history; and the loss of human life is truly appalling. Forty-seven of our townsmen have been swallowed up in the mighty deep or cast lifeless upon our shores; leaving, almost in a single neighborhood, 21 widows, and 39 fatherless children—many of which are left in want of the most common necessaries of life:—food, clothing, and fuel.

The relatives and neighbors of the bereaved to whom in ordinary cases they could apply for aid, are (with few exceptions) by the general destruction of their property in the same gale, unable to do more than relieve their immediate and most pressing wants. The sorrowing widow, still cherishing perhaps, a faint hope that by some miraculous interposition her husband may have been taken from the sinking wreck and carried to some distant port, feels her heart sinking into utter despondency when she thinks of the approaching winter and sees her little children shivering around the fireless hearth and asking for bread which she cannot give them.

Salem Register.

TOBACCO A REMEDY FOR ARSENIC. A young lady in New Hampshire fell into the mistake, so often committed, of eating a portion of arsenic which had been prepared for the destruction of rats. Painful symptoms soon led to inquiry; and her mistake was discovered. An elderly lady who was present, advised that she should be made to vomit, as speedily as possible, and as she had always felt a perfect loathing for tobacco in every shape, it was supposed that this would at once effect the purpose. A pipe was used, but without producing a nausea.—She next chewed a large portion of strong tobacco, and swallowed the juice, and that even, without a sensation of disgust.

A strong decoction was then made of hot water, of which she drank, perhaps, half a pint. Still there was neither nausea nor dizziness, nor did it operate at all, either as an emetic or cathartic. The painful sensations at her stomach, however, subsided, and she began to feel well. On the arrival of a physician, an emetic of blue vitriol was administered, and produced one operation. One or two days after there was a discharge of dark green color approaching to black. No ill consequence followed.

Another case occurred in the same place a few years subsequent, in which arsenic was taken through mistake, by a sick person, and she employed tobacco with the same success. She, too, had always loathed the article, but now chewed it, and swallowed the saliva, without producing sickness at the stomach. No emetic was administered nor any other remedy.—*Silliman's Journal.*

A GOOD EXAMPLE. A "Ladies" Temperance Society has been established in Buffalo, N. Y.; and according to the Buffalo Advertiser, the ladies of the society have taken hold of the work in good earnest:

"They have the city divided into districts, and each lady has her peculiar sphere of action. They make it a business to visit the families of the poor, particularly those made so by intemperate fathers and husbands, and not only do they clothe and feed the naked and hungry, but induce them to take the "Pledge of Total Abstinence," thereby removing the cause of wretchedness, from which so many of the poor of the city are suffering.

They are working quietly, but the effects of their labors will be extensively felt, and appreciated by the community. On Tuesday afternoon last, at a meeting of their Society, no less than *three hundred* names, of those to whom they had administered the Pledge, were reported—all obtained in one week! One young lady alone, had procured *ninety names!*

Population.

The Cincinnati Chronicle has been examining the six returns of the census taken at intervals of ten years each since the adoption of the Constitution. The investigation shows some very curious facts:

1. The population of the United States increases exactly 34 per cent, each ten years, and which doubles every twenty-four years. The law is so uniform and permanent, that applied to the population of 1790, and time, it produces nearly the very same results as shown by the census of 1840. And thus we may tell with great accuracy what will be the census of 1850. It will be nearly twenty-three millions.

2. But though this is the aggregate result, it is by no means true of each particular part of the country; for New England increases at the rate of 15 per cent, each ten years, while the north western States increase 100 per cent, in that period.

3. The Slave population increased at 30 per cent, but since, at less than 25 per cent. The free population have, however, increased at the rate of 26 per cent. At this rate, therefore, the difference between the free and slave population is constantly increasing.

4. Another fact is, that the colored population increase just in proportion to the distance south; and that slavery is certainly and rapidly decreasing in the States bordering on the free States.

ERRATUM. In the notice of the rates of fare established on the Western, and Boston and Worcester Rail Roads, from Boston to Albany, Pittsfield, &c., it was stated that the second class fares will be *half* those rates. It should have been *two-thirds* the rates mentioned, viz—first class fare to Albany, $5,50; second class, $3,66 2-3, &c.—*Boston Adv.*

DETENTION ON THE CANAL. *One hundred and ten* boats were delayed yesterday, at one time between this city and the Junction, on account of the impossibility of passing the locks as fast as fresh clearances were made below. They formed a line one mile and a half in length. Next spring the new double locks of the enlarged canal will be ready for use, and then boats can pass up and down at the same time, and thus the present delays be prevented.—*Troy Whig.*

THE LAUNCH. A beautiful new ship of seven hundred and odd tons burden, was launched from the yard of Mr. Currier, yesterday afternoon, about half past 2. She went off in fine style—with great dignity and grace.—*Newburyport Herald.*

The Rev. Stephen Chapin D. D., President of Columbia College, D. C., is about to retire from his office, on account of indisposition consequent upon old age.

Columbian College, D. C.—The winter session of six months commenced on the first Wednesday of November.

Thanksgiving takes place in five of the New England States, (Maine, Massachusetts, Connecticut, Vermont, and New Hampshire,) on the same day, the 25th of November.

The result of the Georgia gubernatorial election is, for McDonald 37,093, Dawson 32,960; majority for McDonald 4,133.

A window of the Baptist meeting house now building in Broome street, New York, is 41 feet high, and 22 feet wide, the wooden frame weighing 22 tons.

The purpose of this window is to admit light to the *people.*

Wreck.—We are pained to learn that the schooner Post Boy, which recently left this port, was lost about fifteen miles north of Kalamazoo. Fragments of the vessel were strewn along the beach for miles in either direction, and the small boat was found in two pieces. The schooner's figure head has been brought to this city. The crew consisted of some eight or ten persons, and as nothing has been heard of them it can scarcely be doubted that they have perished. They were all citizens, we believe, of Michigan.—*Chicago American.*

Shipwreck—The whale ship Triton, Capt. Bowen, at Warren, R. I., from New Zealand, reports that on the 28th of Oct. lat. 31 21, long. 68 50, fell in with two rafts, 14 men in one, and two on the other, the remaining part of the officers and crew of brig Wm. & Joseph, of Tisbury, (Martha's Vineyard) which vessel was capsized in a hurricane morn of 21st; her mast broke by the deck, after which she righted, the crew remained on the wreck six days, when she sunk from under them, and they took to the rafts.

Effects of Whiskey.—A woman by the name of Gutherie, died yesterday morning, under circumstances which induce the opinion that her death was produced by violence. Her husband had been in the habit of flogging her, and he did so on Saturday evening with such violence as to induce apprehensions of the fatal consequences which followed.—She, however, arose as usual on Sunday morning, when he again beat her; but no unusual effects were apparent until yesterday morning, when she fell into violent fits, in one of which, during the absence of her husband, she died.

We have not yet heard the verdict of the jury; but whatever it may be, *whiskey* should be declared to be the impelling cause.—*Detroit Daily Adv.*

The Boston Recorder Mr. WILLIS, who has been its proprietor for twenty-six years, is about to resign that charge to other hands.

NOAH WEBSTER, justly laments the five following facts.

"1. The attachment of the higher classes of literary men to their old usages however incorrect, and their indifference to the subject of philology.

2. The neglect of our higher seminaries in wholly omitting or slightly studying the elements of our native language.

3. The ignorance of *some*, and neglect of *others*, of our writers whose ambition is to learn and to follow fashion, rather than to correct customary errors by investigating principles.

4. The habit of considering English authors as our models and guides; a habit very prevalent among those who figure in American literature.

5. The multiplication of school books, compiled by incompetent men, and urged into use by active booksellers of more capital than learning."

There are about one hundred and sixty places of worship in New York City. Of this number 26 are Episcopalians; 19 Baptists, 9 Presbyterians, (Old School,) and 20 New School; 18 Methodist Episcopal; 16 Dutch Reformed, and 10 Roman Catholic, besides a number of minor sects.

The queen has appointed the Right Honorable Sir Charles Edward Grey, Knight, to be Governor and Commander-in Chief of the Islands of Barbados, St. Vincent, Tobago, Trinidad, and St. Lucia, and their dependencies.

BRIGHTON MARKET—Monday, Nov. 15, 1841.

(Reported for the Daily Advertiser and Patriot.)

At Market 2250 Beef Cattle, 1000 Stores, 5500 Sheep, and 2030 Swine.

PRICES—*Beef Cattle*—First quality $5 50 a $6; second quality $4 50 a $5 25; third quality $3 a $4 25.

Barrelling Cattle—Mess $4 25; No. 1, $3 12, and No. 2, $2 50.

Stores—Two year old $8 a 15; Three year old $14 a 24.

Sheep—Sales were made at the following prices:—$1 1 17, 1 25 1 32, 1 42, 1 58, 1 88, $2 and 2 25.

Swine—Sales quick at a small advance; 3 3-4 a 4c for Sows and 4 3-4 a 5c for Barrows. At retail 4 1-2c for Sows and 5 1-2c for Barrows.

The N. Y. Com. Advertiser estimates the stock of flour now in store in that city at 150,000 bbls. against 50,000 at this time last year. Lyford estimates the stock of beef and pork at present on sale in the United States to be 150,000 lbs.

Notice.

The next session of the New Hampshire Central Baptist Ministers Meeting will be held at the house of the subscriber, on Wednesday, the 21 of Dec. next at 1 o'clock P. M.

By a unanimous vote of the N. H. Central Baptist Ministers Meeting, the ministers belonging to the Meredith Association residing in the county of Belknap, are respectfully invited to attend and become members of this meeting according to the provisions of the constitution.

A. M. SWAIN, *Secretary.*

N. B. A meeting will be held on Wednesday evening following the sermon, for the purpose of organizing an Abolition Society. Friends are invited to attended. A. M. SWAIN.

The Bradford Baptist Associational Ministerial Conference will hold its next session at Wellsburg, with the Southport and Chemung Church, 1st Tuesday evening of December next. J. R. Burdick and J. D. Jones, Preachers: G. M. Spratt, Essayist.

By order of the Conference,
W. H. H. DWYRE, Secretary.

Married:

In Worcester, Nov. 23, by Rev. Mr. Smalley, Mr. Otis L. Manson, to Miss Harriet Day, all of W.

In New Canaan, Ct., on the 10th inst. Mr. David B. Mather, of Darien, to Miss Julia daughter of Joseph Everett, Esq., of the former place.

Died:

In Wheeling, 13th ult., in the 28th year of his age, John Brice McCoy, pastor of the Presbyterian Church in Hookstown, Beaver Co., Pa.

This gentleman died in consequence of wounds received from an unruly horse, while travelling in a buggy with his wife and infant child.

In Greenwich, Conn., Mr. Job Lyon, 82.

In Hinsdale, Mass. Mary K., wife of Charles H. Plunkett, Esq., 24.

In Greenfield, Huron Co. Mich. Oct. 1st, Rev Francis Childs, 34.

Common School Teachers' Convention.

A CONVENTION of *Common School Teachers* will be held at Brinley Hall in Worcester, on SATURDAY, *the 11th day of Dec. next*, at 9 o'clock, A. M. All Teachers, male and female, and the friends of Education generally, are earnestly invited to be present. An Address may be expected from the Hon. HORACE MANN, Secretary of the Massachusetts Board of Education; at half past 10 o'clock.

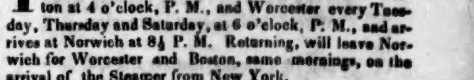
RUFUS WILDER,
THO'S W. VALENTINE,
SAMUEL B. HUBBARD,
CHARLES V. GUY,
EDWARD C. DYER, } *Committee.*

Nov. 20, 1841. 2w

Pilot and Beaver Cloths, Heavy *Broad Cloths, &c.*

50 PS. of Pilot and Beaver Cloths,
125 ps. Heavy Broad Cloths,
85 ps. Heavy Cassimeres, &c. &c.
This week receiving and for sale UNUSUALLY CHEAP by ORRIN RAWSON.
Nov. 24. 6w47

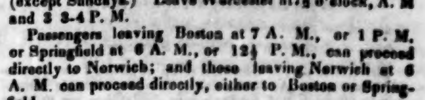
Boston & Worcester Rail Road.



WINTER ARRANGEMENT.

Commencing on Monday, November 22d.
TRAINS will run daily, except Sundays, as follows:
Leave Boston at 7 A. M., 1 P. M. and 3 P. M.
Leave Worcester at 6 A. M., 9½ A. M. and 4 P. M.
Stopping at the Way Stations.
The New York Steamboat Train, via. Norwich, will leave Boston at 4 o'clock, P. M., on Tuesday, Thursday and Saturday, stopping only at Framingham.
A Mail Train, on Sunday, will leave Worcester at 6 A. M.: Boston at 1 P. M.
All Baggage at the risk of its owner.
Nov. 17, 1841. WM. PARKER, Superintendent.

NORWICH AND WORCESTER RAIL ROAD.
RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.



WINTER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every Tuesday, Thursday and Saturday, at 6 o'clock, P. M., and arrives at Norwich at 8½ P. M. Returning, will leave Norwich for Worcester and Boston, same mornings, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS

Leave Norwich at 6 A. M. and 4 3-4 P. M., daily, (except Sundays.) Leave Worcester at 7½ o'clock, A. M and 3 3-4 P. M.

Passengers leaving Boston at 7 A. M., or 1 P. M. or Springfield at 6 A. M., or 12½ P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

MERCHANDISE TRAINS,

Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.

T. WILLIS PRATT, Sup't.

Pilot and Beaver Cloths.

BROAD CLOTHS—CASSIMERES &C.

85 PS. of Pilot and Beaver Cloths from 1 00 to 4 00 per yard.
225 ps. of Broad Cloths from 1 00 to 5 00.
150 ps. of Heavy Cassimere from 50 cts. to
50 ps. Sheeps Grey from 62 to 92 cts.
100 ps. of sattinets from 20 to 75 cts.
175 ps. of Flannels (all colors) from 18 to 62 cts.
Together with a great variety of Fall and Winter goods this week receiving and for sale cheaper than at any other store in Worcester, by

ORRIN RAWSON.
Worcester, Oct. 27, 1841. 6w43

Something New for Worcester.

DAVID CURTIS

WOULD respectfully inform the inhabitants of Worcester and vicinity that he has taken the Store No. 5, Stone Block, for the purpose of vending

HAVANA CIGARS

Being extensively engaged in the manufacturing of Cigars, etc., he is enabled to supply consumers on as reasonable terms as they can be purchased in New York or elsewhere.

November 17, 1841. tf45

Crockery Wares.

CRATES Blue and Colored Dinner Wares at the following prices.

1st Sized Plates		62½ cts.
2d do	do	62½ do.
3d & 4th	do	50 do.
5th do	do	40 do.
Soup Tureens		$1 25
Sauce do		50 do.
Covered Dishes, large		50 do.

Oval Dishes 12½, 25, 37½, 50, 62½ and 75 cts, and every other article of Dinner Ware to match. Every other description of CROCKERY & GLASS WARE at a proportionate discount from other stores.

It will be perceived that the purchaser will save half his money by buying of

CHAMBERLIN & CO.
Worcester, Nov. 17, 1841. 3w45

Poetry.

Original.

"Proclaim liberty throughout all the land, unto all the inhabitants thereof."—JEHOVAH.

Yes—set the wretched bondman free,
Undo the chains of slavery;
Proclaim, the Jubilee year is come,
Begin the strain at Washington.

Then, onward let it swiftly glide.
Strong as Niagara's mighty tide!—
That on its bosom—o'er its wave—
Be seen no more the hunted slave.

When Egypt's monarch felt the rod,
By Moses,—brought, from Israel's God;
His wrath no other vent could find,
But on his slaves fresh burdens bind.

Did Pharaoh's wrath, or power, or skill,
Put fetters on Jehovah's will?
His fury gave the very stroke,
That freed them from the Egyptian's yoke.

And shall our favor'd country be
O'erwhelmed like Pharaoh in the sea?
He with his hosts defied the flood—
But here would be a sea of blood.

How long, oh Slavery! will thy face
In Freedom's halls retain a place?
How long my country dare the rod
Forth coming from the hand of God.

Nunda, N. Y. 1841. M. W. C.

How blest the man whose generous heart,
With pity and compassion glows;
Who scorns to act the oppressor's part—
Whose tears are shed for others' woes!

The Savior left those realms so bright,
To bleed and die forsinful man:
Shall Christians, then, withhold the light—
Hide from the slave Redemption's plan?

Shall those redeemed from sin's abyss,
To triumph in redeeming grace,
Refuse the cup of perfect bliss,
To Afric's poor benighted race?

No, never! while our lips can move,
We'll pray for those poor helpless ones;
Till God the oppressor melt to love—
The chains unbind from slavery's sins.

M. W. C.

Winter.

BY MRS CATHARINE P. ESLING.

A sigh for the leafless trees,
A sigh for the lonely wood,
And a swift career to the passing breeze,
And its stormy breath so rude.

Thou art come like a warrior brave,
To a battle just begun,
And for trophies thou hast brought the grave,
And a cold and chilling sun.

See the stricken leaves look down
From the topmost branch to thee,
And they wither at thy angry frown,
For it is their destiny.

Like a monarch in his might,
Or a conquerer in the field,
Thou hast put the routed ranks to flight,
And hast made the vassals yield.

And how proudly o'er the slain
Do thy giant footsteps tread,
But vaunt not thou, for thy tyrant reign
Is over the feeble dead.

Away on thy wings of pride,
Thou hoary and aged king,
For thy white locks may not long abide
Where thou now art journeying.

Then sigh for the leafless trees,
And sigh for the lonely wood,
And a swift career to the passing breeze,
With its stormy breath so rude.

From the Christian Secretary.

Mr. Editor:—The following scrap of poetry I cut from an old newspaper. As descriptive of that imperishable form of human affection, "A mother's love," it strikes me as being "*beautiful exceedingly.*" If you think with me, you will probalby insert it in your valuable paper. S.

A Mother's Love.

——He stood alone—a shun'd and hated thing.
For he had been an outcast on the world
And every villager had heard the tale.
That stamped his brow with stain of infamy
And knew the guilt that now, with keen remorse,
Gnawed at his heart with ceaseless tooth of augush,
Disease was preying on him; and he came
To lay his wearied and his worn out frame
Beside his buried father.—His glassy eye,
And pale and withered cheek and hallow voice
Told that his days were numbered, And the pain
Of parting life—the torture of the mind,
Came in a sleepless night and feverish day
Till wasted life just glimmered ere it died,
And yet none heeded these his racking pains.
The world "passed by upon the other side,"
And left him to his fate. All save one—
And she, in her old age, watched by his couch
And wiped the clammy sweat from his cold brow.
She alone had welcom'd his return, and now
She sat by her poor boy, to cheer the hours
When chilling darkness came upon his soul,
Nor thought of her own weakness while she held
His aching brow upon her throbbing breast.
The lamp of life went out.—And then she bore
The wasted form of him she once had loved,
And laid him by his father.
There would she wander when the dewy eve
Had spread her sober mantle o'er the world,
And sit and weep alone. 'Twas her only son
That lay beneath that mouldering pile of earth,
And she forgot the errors of his life,
And thought alone of what was lovely.
She thought of him, the infant in her lap,
And heard his artless prattle—and she saw
The sunny ringlets as they sportive played
O'er his bright brow, in Childhood's summer hours.
She thought how proudly she had loved to dwell
Upon the opening manhood of her child,
And of the hopes a mother only knows.
She thought of these and wept, and laid her head
On the cold earth that pressed upon her boy,
And wished her aged widowed heart was hushed
Within the quiet grave wherein he slept.—
—Oh! if there be within the human heart
A feeling holier than all else beside,
It is the love that warms a mother's breast
E'en for a sinning child—the only tie
That death alone can sever, and is felt
Till the last throb of feeling is at rest.

Miscellany.

Unwritten Music

BY N. P. WILLIS.

There is unwritten Music. The world is full of it. I hear it every hour that I wake, and my waking sense is surpassed sometimes by my sleeping—though that is a mystery. There is no sound of simple Nature that is not Music. It is all Heaven's work, and so harmony. You may mingle and divide, and strengthen the passages of its great anthem, and it is still melody—melody. The winds of Summer blow over the waterfalls and the brooks, and bring their voices to your ear as if their sweetness was linked by an accurate finger; yet the wind is but a fitful player; and you may go out when the tempest is up, and hear the strong trees moaning as they lean before it, and the long grass hissing as it sweeps through, and its own solemn monotony over all—and the dimple of the same brook, and the waterfall's unaltered base, shall still reach you in the intervals of its power, as much in harmony as before and as much a part of its perfect and perpetual hymn. There is no accident of Nature's causing which can bring in discord. The loosened rock may fall into the abyss, and the overblown tree rush down through the branches of the wood, and the thunder peal awfully in the sky; and, sudden and violent as these changes seem, their tumult goes up with the sound of wind and water, and the exquisite ear of the musician can detect no jar.

It is not mere poetry to talk of the "voices of Summer." It is the day-time of the year, and its myriad influences are audibly at work. Even at night you may lay your ear to the ground, and hear that faintest of murmers, the sound of growing things. I used to think when I was a child that it was fairly music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lip of nature—the deep hush is so very solemn. By and by, however, the birds are all up, and the peculiar holiness of the hour declines—but what a world of music does the sun shine on! the deep lowing of the cattle blending in with the capricious warble of a thousand of heaven's happy creatures, and the stir of industry coming on the air like the under-tones of a choir, and the voice of man, heard in the distance over all, like a singer among instruments, giving them meaning and language! And then, if your ear is delicate, you have minded how all these sounds grow softer and sweeter as the exhalations of the dew floated up, and the vibrations loosened in the thin air.

You should go out some morning in June, and listen to the notes of the birds. They express, far more than our own, the characters.—From the scream of the vulture and the eagle to the low cooing of the dove, they are all modified by their habits of support, and their consequent dispositions. With the small birds the voice appears to be but an outpouring of gladness, and it is a pleasure to see that without and articulate word it is so sweet a gift to them; it it seems a necessary vent to their joy of existence, and I believe in my heart that a dumb bird would die of its imprisoned fulness.

Nature seems never so utterly still to me as in the depth of a summer afternoon. The heat has driven in the birds, and the leaves hang motionless on the trees, and no creature has the heart, in that faint sultriness, to utter a sound. The snake sleeps on the rock, and the frog lies breathing in the pool, and even the murmur that is heard at night is inaudible, for the herbage droops beneath the sun, and the seed has no strength to burst the covering. The world is still, and the pulses beat languidly. It is a time for sleep.

But if you would hear one of Nature's most various and delicate harmonies, lie down in the edge of the wood when the evening breeze begins to stir, and listen to its coming. It touches first the silver foliage of the birch, and the slightly hung leaves, at its nearest breath, will lift and rustle like a thousand tiny wings, and then it creeps up to the tall fir, and the fine tassels send out a sound like a low whisper, and, as the oak feels its influence, the thick leaves stir heavily, and a deep tone comes suddenly out like the echo of a far-off bassoon. They are all wind-harps of different power, and as the breeze strengthens and sweeps equally over them all, their united harmony has a wonderful grandeur and beauty.

Then what is more soothing than the dropping of the rain? You should have slept in a garret to know how it can lull and bring dreams. How I have lain, when a boy, and listened to the fitful patter of the large drops upon the roof, and held my breath as it grew fainter and fainter, till it ceased utterly, and I heard nothing but the rushing of the strong gust and the rattling of the panes. I used to say over my prayers and think of the apples I had stolen then! But were you ever out fishing upon a lake in a smart shower? It is like the playing of musical glasses. The drops ring out with a clear, bell-like tingle, following each other sometimes so closely that it resembles the winding of a distant horn; and then, in the momentary intervals, the bursting of the thousand tiny bubbles comes stealthily on your ear, more like the recollection of a sound than a distinct murmur. Not that I fish; I was ever a milky-hearted boy, and had a foolish notion that there was pain in the restless death of those panting and beautiful creatures; but I loved to go out with the old men when the day set in with rain, and lie dreamily over the gunwale listening to the changes of which I have spoken. It had a quieting effect on my temper, and stilled for a while the uneasiness of that vague longing that is like a fever at a boy's heart.

There is a melancholy music in Autumn.—The leaves float sadly about with a look of peculiar desolateness, wavering capriciously in the wind, and falling with a just audible sound that is a very sigh for its sadness. And then, when the breeze is fresher—though the early autumn months are mostly still—they are swept on with a cheerless rustle over the naked harvest fields and about in the eddies of the blast; and though I have sometimes, in the glow of exercise felt my life secure in the triumph of the brave contrast, yet in the chill of evening, or when any sickness of mind or body was upon me, the moaning of those withered leaves has pressed down my heart like a sorrow, and the cheerful fire and the voices of many sisters might scarce remove it.

Then, for the music of Winter. I love to listen to the falling of the snow. It is an unobtrusive and sweet music. You may temper your heart to the serenest mood by its low murmur. It is that kind of music that only intrudes upon your ear when your thoughts come languidly. You need not hear if your mind is not idle. It realizes my am of another world, where music i intuitive like a thought and comes only when it is remembered.

And the frost too has a melodious "ministry." You will hear its crystals shoot in the dead of a clear night, as if the moonbeams were splintering like arrows on the ground, and you listen to it the more earnestly that it is the going on of one the most cunning and beautiful of nature's deep mysteries. I know nothing so wonderful as the shooting of a crystal. Heaven has hidden its principle as yet from the inquisitive eye of the philosopher and we must be content to gaze on its exquisite beauty, and listen in mute wonder to the noise of its invisible workmanship. It is too fine a knowledge for us. We shall comprehend it when we know how the "morning stars sang together."

You would hardly look for music in the dreariness of the early winter. But before the keener frosts set in, and while the warm winds are yet stealing back occasionally, like regrets of the departed summer, there will come a soft rain or a heavy mist; and, when the north wind returns, there will be drops suspended like earring, jewels between the firmaments of the cedar tassels and in the feathry edges of the dark green hemlocks, and, if the clearing up is not followed by a heavy wind, they will all be frozen in their places like well set gems. The next morning the warm sun comes out, and by the middle of the calm, dazzling forenoon, they are all loosened from the close touch which sustained them, and will drop at the lightest motion. If you go along upon the south side of the wood at that hour you will hear music. The dry foliage of the summer's shedding is scattered over the ground, and the hard round drops ring out clearly and distinctly as they are shaken down with the stirring of the breeze. It is something like the running of deep and rapid water, only more fitful and merrier: but to one who goes but in nature with his heart open, it is a pleasant music, and, in contrast with the stern character of the season, delightful.

Winter has many other sounds that give pleasure to the seeker for hidden sweetness; but they are too rare and accidental to be described distinctly. The brooks have a sullen and fitful murmur under their frozen surface; the ice in the distant river heaves up with the swell of the current and falls again to the bank with a prolonged echo, and the woodman's axe rings cheerfully out from the bosom of the unrobed forest.—These are, at best, however, but melancholy sounds, and, like all that meets the eye in that cheerless season, they but drive in the heart upon itself. I believe it is so ordered in heaven's wisdom. We forget ourselves in the enticement of the sweet summer. Its music and its loveliness win away the scenes that link up the affections, and we need a hand to turn us back tenderly, and hide from us the outward idols in whose worship we are forgetting the higher and more spiritual altars.

The music of church-bells has become a matter of poetry. Thomas Moore—whose mere sense of beauty is making him religious, and who knows better than any other man what is beautiful—has sung "those evening bells" in some of the most melodious of his elaborate stanzas. I remember, though somewhat imperfectly, a touching story connected with the church-bells in a town of Italy, which had become famed all over Europe for their peculiar solemnity and sweetness. They were made by a young Italian artisan, and were his heart's pride. During the war, the place was sacked, and the bells carried off, no one knew whither. After the tumult was over, the poor fellow returned to his work; but it had been the solace of his life to wander about at evening and listen to the chime of his bells, and he grew dispirited and sick, and pined for them till he could no longer bear it, and left his home, determined to wander over the world and hear them once again before he died. He went from land to land, stopping in every village, till the hope that alone sustained him began to falter, and he knew at last that he was dying. He lay one evening in a boat that was slowly floating down the Rhine, almost insensible and scarce expecting to see the sun rise again, that was now setting gloriously over the vine covered hills of Germany. Presently, the vesper bells of a distant village began to ring, and as the chimes stole faintly over the river with the evening breeze, he started from his lethargy. He was not mistaken: it was the deep, solemn, heavenly music of his own bells; and the sounds that he had thirsted for years to hear, were melting over the water. He leaned from the boat, with his ear close to the calm surface of the river, and listened. They sung out their hymn and ceased—and he still lay motionless in his painful posture. His companions spoke to him, but he gave no answer—his spirit had followed the last sound of the vesper chime.

Yet, after all, whose ear was ever "filled with hearing," or whose "eye with seeing?" Full as the world is of music—crowded as life is with beauty which surpasses, in its mysterious workmanship, our wildest dream of faculty and skill—gorgeous as is the overhung and ample sky and deep & universal as the harmonies are which are wandering perpetually in the atmosphere of this spacious and beautiful world—who has ever heard music and not felt a capacity for better or seen beauty or grandeur or delicate cunning, without feeling in his honest soul of unreached unsatisfied conceptions? I have gazed on the dazzling loveliness of woman till the value of my whole existence seemed pressed into that one moment of sight; and I have listened to music till my tears came, and my brain swam dizzily—yet, when I had turned away, I wished that the woman had been perfecter: and my lips parted at the intensest ravishment of that dying music, with an impatient feeling that its spell was unfinished. I used to wonder, when I was a boy, how Socrates knew that this world was not enough for his capacities, and that his soul, therefore, was immortal. It is no marvel to me now.

The Portsmouth Journal says, that a little girl, eleven years of age, from a neighboring town, who heard Mr. Hawkins lecture, when he invited those present to circulate Temperance Pledges, went home and in a week obtained 150 names. Who is there that can do nothing?

Annuals,
For Christmas, New Year's and Birthday
PRESENTS.

THERE is a great variety of ANNUALS being published this season, and we have made arrangements for being supplied with all of them. We have supplies of several of them now, and shall be receiving them as they come out, till Christmas. We would invite particular attention to the AMARANTH, a most beautiful production, with 10 elegant engravings, published by the American Sunday School Union, Philadelphia This can be safely introduced into christian families, which is more than can be said of all the others. Those wishing to secure a copy of this work, will do well to give us their orders early, as the edition is limited, and our supply, we fear, will not be sufficient for the demand, although we have engaged between 50 and 100 copies.—Only 50 copies have as yet, been received in Boston, which were all taken up the first day.

DORR, HOWLAND & CO.
Worcester, Oct. 6, 1841. 6w40

Bibles, Bibles, Bibles.

DORR, HOWLAND & CO., having recently, at considerable expense, made a very large and extensive collection of BIBLES, would respectfully invite the attention of those wishing to purchase. We think our assortment and variety which we are now almost daily receiving, is more extensive than can be found in any other Bookstore in Massachusetts. We are receiving a complete assortment of all the low priced Bibles, fo pew, family or pocket,—together with some of the most elegant and beautiful Bibles ever offered for sale in this County. Our magnificent Bagster's Quarto, for family and pulpit, some with silver clasps, are thought to be superior to any ever imported from England.

The Comprehensive and Scott's Commentaries, Barnes' Notes, and Cottage Bible, in elegant calf binding, included in the above, together with a good assortment of TESTAMENTS, of all styles and binding.

Our Prices, of course, are as low as those of any other Store in New-England, our object not being like that of some advertisers to sell their goods from 25 to 50 per cent less than cost, is to furnish good articles, at fair and satisfactory prices.

Worcester, Oct. 13, 1841. 6w41

SCHOOL BOOKS.

WE would remind Merchants and others, who find it convenient to purchase their Books in Worcester, as elsewhere, that we have made ample arrangements for a full supply of all kinds now in use, we would also assure them that our prices shall be satisfactory. Having unusual facilities for procuring books, direct from the Publishers, we shall sell at fair prices, and are determined not to be undersold; we sell on as good terms, as can be had in Boston, or elsewhere.

DORR, HOWLAND & Co.
Worcester, Oct. 13th, 1841.—3m.

Alepines.

TWENTY FIVE PR CENT CHEAPER!!

ANOTHER lot of those beautiful Lustore Alepines just opened and for sale 25 *pr cent cheaper* than they can be bought at any other place in Worcester County H. H. CHAMBERLIN & CO.
is3w43

Blank Account Books.

DORR, HOWLAND & Co. have now on hand a large and good assortment of BLANK ACCOUNT BOOKS, of all sizes and prices. *Terms reasonable.* Worcester, Oct. 19, 1841. 6w43

Shawls! Shawls! Shawls!!

SUPERFINE new style Cashmere, Edinboro', Merino, Broche, Mous de Laine, Silk, Kalyle and High land Plaid Shawls, just received and for sale at the ONE PRICE STORE, as cheap as the cheapest.

3 BUTMAN'S ROW.
Worcester, Oct. 13, 1841.

To Clergymen.

CLERGYMEN will find a good assortment of Broad Cloths, Beaver Cloths, Cassimeres, and Vestings, which will be sold *to them* cheap for cash at the ONE PRICE Store No. 3 Butman's Row.
Worcester, Oct. 6th. J. H. RICKETT, & CO.

SILKS! SILKS!! SILKS!!!

JUST received at the *One Price Store*, No 3 Butman's Row, a very RICH ASSORTMENT of SILKS, consisting in part of Black, Blue Black, Rept, figured and plain from 50 cents to $1.50 yd. Our Blue Black Silks will be found preferable to those usually found in Country stores, as they are Indigo Blue and warranted not to spot, Rich Satin Stripe Hellenieme of the most fashionable shades, Plain Silk of all colors, making our stock of Silks as good as can be found, and we will sell as cheap as the cheapest. J. H. RICKETT & Co.
Worcester, Oct. 13, 1841.

Particular Notice.

THE most splendid assortment of DRY GOODS ever offered in Massachusetts, may now be found at the subscriber's. Prices 25 per cent less than at any other Store. Purchasers are respectfully invited to call before purchasing elsewhere. ORRIN RAWSON.
Worcester, Oct 6, 1841. 9w40

A New Article for the Ladies.

WHAT do you think of a paper Carpet? We have thick brown paper, made of tarred rope, is very offensive to moths, in rolls of any length, and forty inches wide, for floor carpets. The floor is to be covered with this, before receiving the usual carpet. The saving in warming a room with the floor covered with this, will be more in one season, than the cost of it, and for those who can't afford any better, this will do quite well, as the only carpet for rooms not too much used. Sixteen yards for one dollar. For sale by

DORR, HOWLAND & CO.
Worcester, Oct. 6, 1841. 6w40

CARPETS! Still Lower!!

40 PIECES Fine and Super Fine Carpets—at prices much lower than ever before offered—Purchasers of Carpets will find our goods much superior in style, and prices at least 25 per cent lower than can be bought in Worcester County.

HENRY H. CHAMBERLIN & Co.
Worcester, Oct. 6, 1841. 6w40

Pictures and Picture Frames.

HAVING recently visited one of the most extensive Lithrographic Establishments in New England, we have selected upwards of one hundred different kinds of Pictures, making on the whole the best assortment ever opened in Worcester. We have also made arrangements for being supplied with Picture Frames, which we can furnish as low as they can be had in Boston, or elsewhere

DORR, HOWLAND & Co.
Worcester, Oct. 13, 1841.—6w.

LADIES ALBUMS.

DORR, HOWLAND & CO have just received an elegant assortment of NEW and SPLENDID ALBUMS The engravings are all new and beautiful, and the different styles of binding elegant. The Christian Album, with a continuation of the Lord's Prayer through the book, is particularly attractive. Ladies, and also the gentlemen, are invited to call and see them.
Worcester, Oct. 6, 1841. 6w40

FRENCH, ENGLISH & AMERICAN PRINTS,

At the One Price Store, No. 3, Butman's Row.

J. H. RICKETT & CO. have just received from New York and Boston, an entire NEW STOCK of the above goods, and as our prices are perfectly regular, those purchasing goods in Worcester, will find it very much to their advantage to examine our goods before purchasing elsewhere. J. H. RICKETT & CO.
Sept. 8. 36

Broad Cloths, &c.

80 PS. of Broad Cloths from 1,00 to 6,00 per yard.
25 Ps. of Pilot and Beaver from 1,00 to 4,00 per yard.
175 Ps. of Cassimers from 62 to 2,00 per yard.
50 Ps. of Sattinets from 20 to 1,00 per yard.
This week receiving and for sale by
ORRIN RAWSON.
Worcester, Sept. 15, 1841. 9w

ONE PRICE STORE!
New Stock of Dry Goods.

J. H. RICKETT & CO., inform their friends and the public generally, that they have just returned from New York with an extensive and splendid assortment of fashionable DRY GOODS, which they offer CHEAP on the ONE PRICE principle, at

No. 3, Butman's Row, Main St., Worcester.

J. H. R. & CO. invite all persons purchasing Dry Goods to call and examine their NEW STOCK, and become acquainted with their *prices.* They are determined to keep the *very best quality of Goods*, and to sell as low as they *possibly can be afforded.* But what is more important to purchasers, they will adhere strictly to *one price*, so that those persons who are unacquainted with the quality and value of Dry Goods, may purchase any article they want WITHOUT THE FEAR OF IMPOSITION.

J. H. R. & Co. feel confident that this fair and honorable principle of trade will commend itself to an enlightened and intelligent community, as a great amount of time will be saved, incentives to falsehood and dishonesty removed, the merchant obtain a reasonable profit on his Goods, and the purchaser receive an equivalent for his money; thus securing the great objects contemplated by both parties in trade, and avoiding the evils of the present system. Therefore, if you do not want to run any risks, if you are willing to pay the worth of the Goods, and NO MORE, then patronize the ONE PRICE principle—the only correct principle in all our commercial pursuits, so will you accelerate the triumph of this reform, promote the principles of truth and justice in the land, secure your own interest, save your time, your conscience, and your money.

J. H. RICKETT.
36 WINDSOR HATCH.
Worcester, Sept. 1, 1841.

Domestic Cottons and Flannels.

Bleached and unbleached Sheetings and Shirtings.
do. " do. Cotton Flannels.
Colored and White Woolen do.
With a general assortment of Linen Goods, can be found at the ONE PRICE STORE, No. 3, Butman Row, (without annexing prices) lower than those in the habit of buying Goods in Worcester, have been used to purchasing. J. H. RICKETT & CO.
Sept. 8. 36

Broad Cloths and Cassimeres.

BLACK, Blue Black, Indigo Blue, Invis. Green, &c. &c., which having been bought at *low prices*, and as our principle is ONE PRICE, we would say, that woolens of all kinds shall be sold lower at the ONE PRICE STORE than the community have been used to buying.

J. H. RICKETT & CO.
Sept. 8, 1841. 36 No. 3, Butman's Row.

The Journal
OF THE
Am. Baptist A. S. Convention.

The third number of this periodical is now published and ready for delivery. It contains the Report of the debate in Boston between Messrs Colver and Davis, occupying 108 pages. Price, 20 cents single; $2 per dozen; $12 per hundred. All orders, accompanied by *the money*, promptly answered. C. P. GROSVENOR, *Agent.*
Worcester, Aug. 4, 1841.

Boots and Shoes.

THE Subscriber has on hand a large assortment of Gents', Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufactories in New England.

Together with an extensive assortment of Lasts, Boottrees, Pegs, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms.

Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at No. 8, Goddards Row.
Worcester, July 7. istf AARON STONE, Jr. Agt.

One Price Temperance Store!

WINDSOR HATCH & CO.

WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of

WEST INDIA GOODS

as can be found in Worcester. The whole Stock of goods is NEW, and will be sold CHEAP on the ONE PRICE principle, for cash or good credit.

N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county. WINDSOR HATCH.
J. H. RICKETT.
Worcester, May 5, 1841. tf 18

Broad Cloths.

ONE THIRD DISCOUNT.

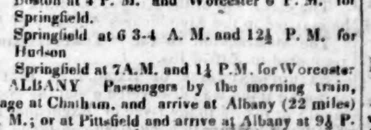
ALL Purchasers of Woolen Goods will save 33 PR CENT from the price of any other establishment by purchasing from the large stock of NEW GOODS on hand and weekly receiving by H. H. CHAMBERLIN & Co.
is3w43

Bargains—Bargains—Bargains.

FROM NEW YORK AUCTIONS.

125 PACKAGES more of Fall and winter Goods this week receiving. Among which may be found Alpacca, Orleans, Astrican and Thibet Cloths—Alpacca Lustres—Cambleteens—Alepines—Silks—Merinos—Victoria Plaids for Childrens Dresses—Mousselin de Laines—Challies—Printed Saxonies—Shawls—Broad Cloths and Cassimeres—Pilot and Beaver Cloths—Sattinets—Linseys—Bleached and Bro. Cottons—Tickings Flannels—Frockings—Vermont Cloths, &c. &c. Together with a *great variety* of other kinds of goods, all which will be sold at wholesale or retail *cheaper* than at any other store in Worcester, by ORRIN RAWSON.
Worcester, Oct. 27. 6w43

Western Rail Road.



WINTER ARRANGEMENT, 1841.

PASSENGER TRAINS run daily (Sundays excepted) from Boston to Hudson.

Leaving Boston at 7 A. M. and Worcester 9½ A. M. for Hudson.
" Boston at 4 P. M. and Worcester 6 P. M. for Springfield.
" Springfield at 6 3-4 A. M. and 12½ P. M. for Hudson
" Springfield at 7 A. M. and 1½ P. M. for Worcester

FOR ALBANY Passengers by the morning train, take stage at Chatham, and arrive at Albany (22 miles) at 9 P. M.; or at Pittsfield and arrive at Albany at 9½ P. M.; or proceed to Hudson, and take the steamboat at 3 A. M and 7 A. M. the next morning, arrive at Albany at 6 and 10 A. M. Passengers by the evening train lodge at Springfield, and reach Albany via Hudson at 5 P. M.

FOR NEW YORK. Passengers reach Hudson in time to take the evening Boat to New York, and arrive at New York at 5 A. M.

FOR HARTFORD & NEW HAVEN. Stages leave Springfield on the arrival of the morning train, for Hartford, and arrive in time for the cars to New Haven.

FOR GREENFIELD, HANOVER & HAVERHILL. The evening train reaches Springfield in season for the stages which leave at 9 P. M. for Haverhill via Northampton, Greenfield, Brattleboro' and Hanover.

Stages run daily from the morning train, from West Brookfield to Ware and Enfield; from Palmer to Three Rivers, Belchertown, Amherst and Monson; from Wilbraham to South Hadley and Northampton, arriving at Northampton at 3 P. M.

Merchandize forwarded regularly between Boston and Hudson. GEO. W. WHISTLER, Engineer.
Nov. 1, 1841.

SPALDING & HARRINGTON,
Wholesale and Retail Dealers in Dye Stuffs, Medicines, Paints, Oils, Window Glass, and Manufacturers articles generally.

SIGN OF THE GOOD SAMARITAN.
Worcester, Aug. 24, 1841. istf

CORNELL'S PATENT

ROTARY METALIC HONE.

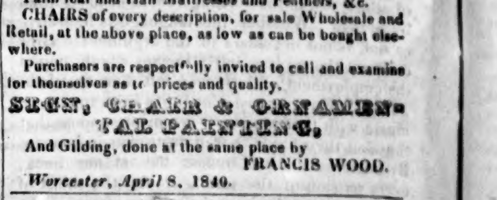
THE subscriber would respectfully inform the public that he is manufacturing at COURT MILL, opposite the Court House, Worcester, Mass., and has constantly on hand and for sale,

Cornell's Patent Rotary Metalic Hone,

which enables the operator, however unskilful, to hone a Razor in the most finished manner, simply by turning a crank.

By the use of this machine, a much more perfect edge is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependent upon any skill of the operator—thus enabling any one to avoid the inconvenient and painful task of shaving with a razor not properly fitted. FRANCIS THAXTER.
Worcester, June 30, 1841. 26tf

Cabinet Furniture and Chairs



LANSFORD WOOD, *Agent*, at his Wareroom, Main st., a few doors south Thomas's Temperance Exchange, WORCESTER,

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining, Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Pulpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait & Picture Frames. Palm leaf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

SIGN, CHAIR & ORNAMENTAL PAINTING,

And Gilding, done at the same place by FRANCIS WOOD.
Worcester, April 8, 1840.

Silks! Silks!! Silks!!!

AT THE ONE PRICE STORE, may be found Black and Blue Black, Plain and Figured Silks, rich SATIN STRIPED HELENIENNE, a new and very rich silk, also plain and figured light silks of fashionable colors, which *shall* be sold *low* for cash.

J. H. RICKETT & CO.
Sept. 8. 36 No. 3, Butman's Row.

New York Auction Goods.

THE Subscriber is this week receiving from Boston and New York Auctions, and other sources, 200 Packages of Fall and Winter Goods—among which may be found—

English, French and American Prints—Furniture Patches—English, French and German Merinoes—Alpacca Lustres—Alpacca and Orleans Cloths—Thibet Cloths—Silks of all kinds,—Black, Blue Black and Colored Plain and Figured Alepines—Silk Velvets—Rich Ribbons—Plain and Printed Mousselin de Laines—Sax nies—Bleached and Brown Linen—Gloves—Hosiery—Bed Tickings—Colored and Black Cambrics—Flannels of all colors and qualities—Brown and Bleached Cotton Flannels—Russia and Birds Eye Diapers—Broad Cloths—Cassimeres—Sattinets—Vestings—Pilot and Beaver Cloths—Rose and Whitney Blankets—Marseilles Quilts—Wollen Yarn—Bleached and Brown Cottons—Frockings, &c. &c.

The above, together with a complete assortment of *all other kinds* of Dry Goods, have recently been purchased from the best sources, and *will be sold less than can be found at any other store in Massachusetts, and no mistake.*

ORRIN RAWSON,
Worcester, Sept. 16, 1841. 9w

Now is the time to buy Cheap!
New Goods! Great Discount!

JUST received from auction an additional supply of Cloak Goods, Alepines, Mousselins de Laine and other seasonable goods, purchased at a great discount from earlier prices.

Those who have not made their fall purchases will save one third of their money by buying from our present stock. H. H. CHAMBERLIN & CO.
3w44

English and Classical Boarding School.

THIS School, situated in Berlin, 30 miles west of Boston, and 14 northeast of Worcester; has a pleasant and healthful location, affording a calm retreat from the noise and bustle which attend the business of more public places, which the assiduous student will not fail to appreciate.

The year will hereafter be divided into three terms of 15 weeks each. The next term will commence on Wednesday, the 15th of December next.

Charges for tuition, $5 for English studies, with usual additional charges for the languages.

For board, $1,75 per week for males, and $1,50 for females.

Pupils are received by the year, including vacations, for $100.

Those who wish to attend the winter term are requested to make early application.

Berlin, Oct. 1841. JOSIAH BRIDE.
4w44

CONCHOLOGY.

MARINE SHELLS from PACIFIC OCEAN!

BY the recent arrivals of several Whale Ships, we have been enabled to select a large assortment and variety of beautiful Shells, which are for sale, at *very low prices.* DORR, HOWLAND & Co
Worcester, Oct. 13, 1841.—6w.

Rubbers! Rubbers!

JUST received a Large Lot of Men's, Women's, Men's and Childrens Rubbers, of the best quality, and selected particularly for Retailing.

They will be sold by the single pair or dozen very low at No. 8 GODDARD'S ROW, by

AARON STONE, Jr., Agent.
Worcester, Sept. 22, 1841. 38 istf

FOR SINGING SCHOOLS & CHURCHES.

DORR, HOWLAND & CO. offer for sale the following Collections of Music,—
Boston Academy's Collection.
Modern Psalmist.
Massachusetts Collection.
Coomer's Musical Institute.
Gould's Sacred Minstrel.
Boston Collection. (new.)
Hastings' Manhattan collection, of which more than 50,000 copies have been sold in four years past.
The Boston Academy's Manual,
Together with all the various little musical books for children.
Copies furnished for examination to Choirs and Schools about making a selection. *Terms liberal.*
Worcester, Oct. 6, 1841. 6w40

Cloak Stuffs!! Cloak Stuffs!!

JUST opened at the *one price* store a general assortment of goods suitable for Cloaks and Dresses consisting in part of *Silk Warp Alspaccas. Do do. Cambleteens*, Plain and figured Angola Cloths, Alepines &c.
No. 3, Butman Row. J. H. RICKETT & Co